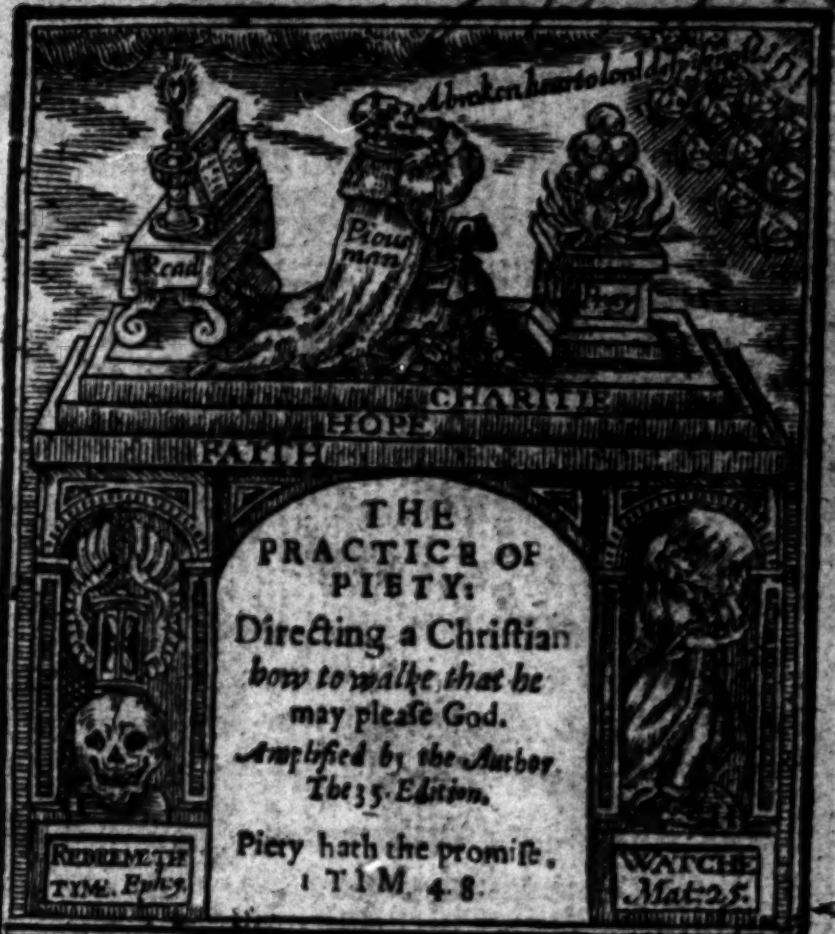
Burghley (L.) K.




# THE PRACTICE OF PIETY:

Directing a Christian *how to walke that he* may please God.

*Amplified by the Author. The 35. Edition.*

Piety hath the promise. 1 TIM. 4. 8.

REDEEMING THE TYME. Ephes.

WATCHE Mat. 25.




Printed for *Robert Allot*, and are to be sold at the signe of the *Beare* in Pauls Church-yard. 1635.

BRITISH
MUSEUM

# TO THE HIGH AND MIGHTIE PRINCE CHARLES, *Prince of Wales.*

CHRIST JESUS, *the* [a] PRINCE of Princes, *bleſſe your* Highneſſe, with length of dayes, *and an* increaſe *of all* Graces; *which may make you* truely proſperous *in this* life, and Eternally happy in that which is to come.

[a] 1 Tim. 6. 15. Apoc. 17. 14.

Jonathan *ſhot* [b] three Arrowes, to drive David *further off from* Sauls fury: and *this is the* third Epiſtle *which I have written, to draw your* Highneſſe *neerer to* Gods favour, by *directing your heart to* beginne (like *Joſiah*) in your [c] youth to ſeeke after the God of *David*, (and of *Jacob*) your Father, *Not but that I*

[b] 1 Sam. 20. 20.

[c] 2 Chron. 34 3.

*know, that your* Highnesse *doth this without mine admonition; but because I* [d] *would with the* Apostle *have you* to abound in every Grace, in Faith and Knowledge, and in all diligence, and in your love to GOD'S Service and true Religion. Never *was there more neede of* plaine *and* unfained *Admonition: for the* Comicke, *in that saying, seemes but to have* propheſied *of our times*; Obſequium amicos, veritas odium parit. *And no marvell: seeing that we are falne into the* dregs *of* Time, *which being the* laſt, *must needs be the worſt dayes. And how can there be worse, seeing* Vanity *knowes not how to bee* vainer, *nor* wickednesse *how to bee more* wicked? *And whereas heretofore those have bin counted most* holy, *who have shewed themselves most* zealous *in their* Religion; *they are now reputed most* discreet, *who can make the* leaſt profeſſion of their Faith. *And that these are the* laſt dayes, *appeares evidently; because the* Security of *mens* eternall ſtate *hath so overwhelmed* (*as* Chriſt *foretold*

it

[d] *Qui monet, ut facias, quod jam facis, ipſe monendo Laudat, & hortatu comprobat acta ſuo.*

2 Cor. 8. 7.

Mat. 15. 1.

2 Tim. 2. 4.

*it ſhould*) *all ſorts: that moſt who now live are become* lovers of pleaſures, more than lovers of God: *And of thoſe who pretend to* love GOD, O God! *what ſanctified heart can but bleed, to behold* how ſeldome they come to Prayers? how irreverently they heare GODS Word? what ſtrangers they are at the Lords Table? what aſſiduous ſpectators they are at Stage-playes? *where* (*being* Chriſtians) *they can ſport themſelves to heare the* Vaſſals of the [c] Divell *ſcoffing* Religion, *and* blaſphemouſly *abuſing phraſes of holy* Scripture *on their* Stages, *as familiarly as they uſe their* Tobacco pipes in their bibbing-houſes. *So that hee who would now a dayes ſeeke in moſt Chriſtians for the* power, *ſhall ſcarſe almoſt finde the very* ſhew *of* godlineſſe. *Never was there* more ſinning, *never leſſe remorſe for ſin. Never was the* Judge neerer to come, *never was there ſo little* preparation *for his* comming. *And if the* Bridegroom *ſhould* now *come, how many* (*who thinke themſelves*

[c] *Exemplum accidit miniſterii, Domino teſte, qui Theatrum ait iit, & inde cum Demonio reduit. Itaque in exorciſmo cum onerarentur immundus ſpiritus quod auſus eſt fidelem aggredi: conſtanter & juſtiſſimè quidem (inquit) feci: In meo eam invenit.* Tert. de ſpect. lib. cap. 25.

Therefore Tert. *in cap.* 26. cals the ſtage *Diaboli Eccleſiam, & Cathedram peſtilentiarum*, Iam. 5. 9. Rev. 22. 20.

Mat. 25. 8.

*wise enough, and* full of *all* knowledge) *would bee found* foolish Virgins, *without* one drop *of the* Oyle *of saving* Faith *in their* Lampes? *For the greatest* Wisedome *of most men in this age, consists in being* wise, *first, to deceive* others, *and in the end to deceive* themselves.

*And if sometimes some good* booke *haps into their hands: or some* good motion *commeth into their* heads, *whereby they are put in minde to consider the* uncertainty *of this life* present; *or how* weake assurance they *have* of eternall life, *if this were ended: and how they have some* secret sinnes, *for which they must needes repent* here, *or be punished for them in* Hell hereafter: Security *then forthwith whispers the* Hypocrite *in the* Eare, *that though it bee fit to* thinke *of these things, yet*, It is not yet time; *And that hee is yet* young enough (*though hee cannot but know, that many millions as* young *as himselfe are already in Hell, for want* of timely repentance.) Presumption *warranteth him in the* other Eare;

Eare; *that* hee may have time hereafter, at his leiſure to repent: *and that howſoever* others *dye, yet hee is* farre enough *from* death, *and therefore may* boldly *take yet a* longer time, to enjoy his ſweete pleaſures, and to increaſe his wealth and greatneſſe: *And hereupon* (like Salomons ſluggard) *he yeelds himſelfe to a* little more ſleepe, a little more ſlumber, a little more foulding of the hands to ſleepe in his *former ſinne*: *at laſt*, Deſpaire (Securities *ugly Hand-made*) *comes in* unlooked *for, and ſhewes him his* Houre-glaſſe: *doleſully telling him*, that his time is paſt: *and that nothing now remaines but to* dye *and* bee damned. *Let not this ſeeme* ſtrange *to any*, *for* too many *have found it* too true; and more, *without* more grace, *are like to be thus* ſoothed *to their end*; and in the end ſnared *to their* endleſſe *perdition.* Prov. 6. 10. Iude v 3.

*In my deſire therefore of the* common ſalvation; *but eſpecially of your* Highneſſe *everlaſting* welfare, *I have endeavoured to extract* (*out of*

*the* Chaos *of* endleſſe controverſies) *the* old Practice of this Piety, *which flouriſhed before theſe Controverſies were hatched: which my poore labours* (*in* a ſhort while) *come now forth againe the* 35. *time under the* gracious protection *of your* Highneſſe favour: *and by their* entertainement *ſeeme not to bee altogether* unwelcome *to the* Church of Chriſt. *If to be* pious, *hath in all* ages *beene held* the trueſt honour: *how much more* honourable *is it; in ſo* impious *an* age, *to be the true* Patron and Paterne of Piety? Piety *made* David, Salomon, Jehoſaphat, Ezechias, Joſias, Zerubbabel Conſtantine, Theodoſius, Edward *the* ſixt, *Queene* Elizabeth, *Prince* Henry *and other* religious Princes *to bee ſo* honoured: that their names (*ſince their deaths*) ſmell *in the* Church of GOD *like a* precious oyntment, *and* their remembrances, ſweete as Honey in all mouthes, and as Muſicke at a banquet of Wine: *when as the lippes of others who have beene* godleſſe *and* irreligious Princes, doe rotte and ſtinke in the

Eccl 7. 1.
Eccl. 49. 1.

me-

memory of *Gods people*. *And what honour is it for* great men *to have* great Titles *on earth; when* GOD *counts their names unworthy to bee* written in his Booke of Life in Heaven? [u] Luk. 10. 20. Rev. 17. 8.

*It is* Piety *that* embalm's *a Prince his good name, and makes his face to* shine *before* men, and glorifies his soule *among* Angels. For as Moses his face *by* often talking *with* GOD, shined *in the eyes of the people; so,* by frequent praying (*which is our* talking *with God*) *and* hearing the Word, (*which is* Gods speaking *unto us*) we shall be changed from glory to glory, by the Spirit of the Lord, to the Image of the Lord: *And seeing* this *life is* uncertaine *to all,* (*especially to* Princes:) *What* argument *is more fit, both for* Princes, and People to *study, than that which teacheth* sinnefull man *to* deny himselfe, *by mortifying his* corruptions: *that hee may enjoy* Christ, *the Author of his salvation? to renounce these* false and memeritany *pleasures of the world, that hee may assume to* Exod. 34. 29, 30. 2 Cor. 3. 18.

*the* true and eternall *joyes of Heaven: and to make them* truely honourable *before* God *in Piety, who are now* onely honourable *before* men *in* vanity? *What* charges *ſoever wee ſpend in* earthly vanities; *for the moſt part they, either dye* before us, *or* wee ſhortly dye after them; *but what we ſpend like* [t] Mary in the Practice of Piety, *ſhall remaine our* true memoriall *for ever. For* [u] Piety hath the Promiſe of this life, and of that which ſhall never end. But [x] *without Piety there is no* internall comfort to *bee found in* Conſcience, *nor* externall peace *to be looked for in the* World, *nor any* eternall happineſſe *to be hoped for in* Heaven. *How can* Piety *but promiſe to her ſelfe a* zealous Patrone *of your* Highneſſe; *being the ſole* Sonne and Heire *of ſo* gracious *and* great a Monarch: *who is not onely the* Defender of the Faith *by* Title: *but alſo a* Defender of the Faith *in* Truth: *as the* CHRISTIAN World *hath taken notice by his* learned *confounding of* Bellarmines *over-ſpreading Hereſies, and*

[t] Matth. 26. 13.

[u] 1 Tim. 8. 4.

[x] *Principibus ad ſalutem, ſola ſatis vera eſt pietas, abſque quâ nihil eſt vere utile vel extra vitam, vel Imperatoris fortitudo, vel apparatus veli quem.* Zozym. Eccleſ. Hiſt. lib. 5. c. 1.

*his*

*his* ſuppreſſing *in the blade, of* Vorſtius Athean blaſphemies? *And how* eaſie *is it for your* Highneſſe *to equall* (if not exceede) all *that were before you, in* Grace *and* greatneſſe; *if you doe but* ſet *your* heart *to* ſeeke *and to* ſerve GOD, *conſidering how* religiouſly *your* Highneſſe *hath beene* educated *by godly* and vertuous Governours *and* Tutors: *as alſo that you live in ſuch a time, wherein* Gods providence, *and the* Kings religious care *have placed over this* Church (*to the unſpeakable comfort thereof*) *another venerable* Iehojada, that doth good in our Iſrael both towards God and towards his Houſe: *of whom your* Highneſſe *at all times, in all* doubts, *may learne the* ſincerity of Religion, *for the* Salvation of your *inward* Soule: and the wiſeſt counſell *for the* direction *of your outward* ſtate? *And to excite you the rather, to the zealous* Practice *of Divine* Piety; often *ſuppoſe with your ſelfe, that your* Highneſſe *heares your* religious *Father* James, *ſpeaking unto you, as ſometimes* holy David *ſpake to his Sonne,*

The Honorable Sir *Robert Cary* Knight, and the religious Lady *Cary* his Wife. Mr. *Thomas Murray.* Sir *Iames Fullerton.*

2 Chron. 24 16.

The gratious Archbiſhop of *Cant. G. A.*

1 Chron. 28. 9.

*Sonne* Salomon: And thou *Charles* my Sonne, know thou the God of thy Father, and serve him with a perfect heart, and with a willing minde: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seeke him, hee will bee found of thee: but if thou forsake him, he will cast thee off for ever.

*To helpe you the better to* seeke *and serve this* God Almighty, *who must be your* chiefe protectour in life, and onely comfort in death: *I beere* once againe, *on my bended knees, offer my old myte* new *stampt into your* Highnesse *hands: daily for your* Highnesse, *offering up unto the most* High, *my* humblest praiers: *that as you grow* in age and stature: *so you may* (*like your* Master Christ) increase in wisedome and favour with GOD and all good men. *This* suit *will* I never cease: *in all other matters I will* ever rest.

2 JY 64

*Your Highnesse humble Servant, during life to be commanded*

LEWES BAILY.

# AD CAROLUM PRINCIPEM.

*Tolle malos, extolle Pios, cognosce Teipsum:*
*Sacra tene, Pacì consule, disce pati.*

# TO THE DEVOVT READER.

I *Had not purposed to enlarge the last* Edition, *saive that the* importunity *of many* devoutly *disposed, prevailed with me, to* adde *some points, and to* amplifie *others. To satisfie whose Godly requests, I have done my best* endeavour, *and withall* finished *all that I intend in this argument. If thou shalt hereby reape any more* profit, *give God the more* praise: *and remember him in thy* prayers, *who hath vowed both his* life *and his* labours, *to further* thy salvation *as his owne.*

2 JY 64

Farewell in the *Lord* JESUS.

THE

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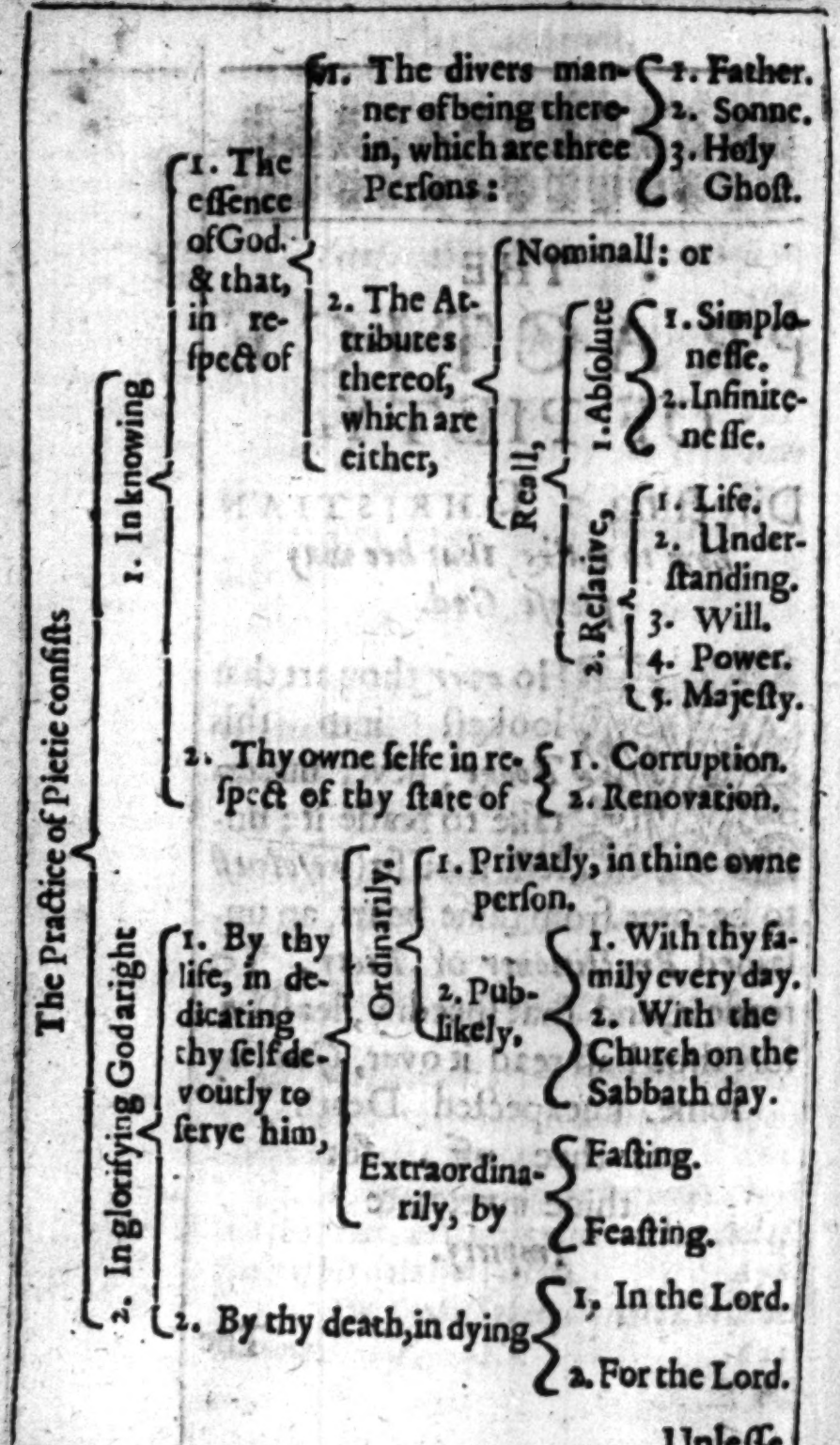
THE

# THE PRACTICE OF PIETY.

## Directing a CHRISTIAN *how to walke, that hee may please God.*

WHo *ever* thou art that lookest into this *Booke*, never undertake to reade it; unlesse thou first *resolvest* to become from thine heart, an unfained *Practitioner* of *Piety*. Yet reade it, and that speedily, least before thou hast read it over, *God* (by some unexpected Death) cut thee off, for thine inveterate *Impiety*.

The


The Practice of Pietie consists
1. In knowing
1. The essence of God. & that, in respect of
1. The divers manner of being therein, which are three Persons:
1. Father.
2. Sonne.
3. Holy Ghost.
2. The Attributes thereof, which are either,
Nominall: or
Reall,
1. Absolute
1. Simplonesse.
2. Infinitenesse.
2. Relative,
1. Life.
2. Understanding.
3. Will.
4. Power.
5. Majesty.
2. Thy owne selfe in respect of thy state of
1. Corruption.
2. Renovation.
2. In glorifying God aright
1. By thy life, in dedicating thy self devoutly to serve him,
Ordinarily,
1. Privatly, in thine owne person.
2. Publikely,
1. With thy family every day.
2. With the Church on the Sabbath day.
Extraordinarily, by
Fasting.
Feasting.
2. By thy death, in dying
1. In the Lord.
2. For the Lord.

Unlesse

Unleſſe that a man doth truely *know* God, hee neither can nor will *worſhip* him aright: for how can a man *love* him, whom hee *knoweth not*? and who will *worſhip* him, whoſe *helpe* a man thinks he needeth not? and how ſhall a man ſeeke remedy by *Grace*, who never underſtood his miſery by *Nature*? Therefore (ſaith the [a] Apoſtle) *Hee that commeth to God, muſt beleeve that God is, and that he is a rewarder of them that ſeeke him.*

*Tum Deum amare libet cum perſuaſum habemus ipſum eſſe optimum maximum, ubique præſentem, omnia in nobis eſſe in eum in quo vivimus, movemur, ſumus.* Buce. in Pſal. 15.

[a] Heb. 11.6.

And for as much as there can bee no true *Piety*, without the knowledge of God; nor any good *practice*, without the *knowledge* of a mans *owne ſelfe*: wee will therefore lay downe the knowledge of *Gods Majeſty*, and *Mans Miſery*, as the firſt and chiefeſt grounds of the *Practice of Piety*.

*Danda imprimis opera eſt, ut Deum noſcimus, quoſque ſalicet eſſe volumus. Quid noſcis ſi teipſum noſcis?*

# A PLAINE DESCRIPTION OF THE ESSENCE AND Attributes of GOD, out of *the Holy Scripture, ſo farre forth* as every CHRISTIAN muſt *competently know, and neceſſarily beleeve, that will bee ſaved.*

ALthough no creature can define what *God* is, becauſe he is [a] *incomprehenſible*, and [b] dwelling in *inacceſſible light*: yet it hath pleaſed his *Majeſty*, to reveale himſelfe in his *Word* unto us, ſo farre as our weake *capacity* can beſt conceive Him. Thus:

*God is that* [c] *one* [d] *ſpiritual and* [e] *infinitely* [f] *perfect* [g] *Eſſence, whoſe being is* [h] *of himſelfe eternally.*

a Pſal. 143. 3.

b 1 Tim. 6. 16.

c Deut. 14. & 4. 35. & 32. 39. & 6. 4. Iſa. 45. 5, 6, 7, 8. 1 Cor. 8. 4. Eph. 4. 5, 6. 1 Tim. 2. 5.

d Iohn 4. 24. 2 Cor. 3. 17.

e 1 King. 8. 17. Pſalm. 147. 5.

f Deut. 32. 4.

g Exod. 3. 14.

h 1 Cor. 8. 6. Act. 17. 25. Rom. 11. 36.

In

In the *Divine Essence*, wee are to consider two things: First, the *divers* manner of being therein: Secondly, the *Attributes* thereof.

The *divers* maner of being therein, are called [i] *Persons*.

A *Person is a* [k] *distinct subsistence of the whole God-head.*

There are [m] *three* Divine Persons, the *Father*, the *Sonne*, and the *Holy Ghost*: These three *Persons* are not three severall *substances*; but three distinct *subsistences*; or three *divers* manner of beings of [n] *one* and the *same substance*, and *Divine Essence*. So that a *Person* in the *God-head*, is an individuall *understanding*, and incommunicable *Subsistence*, living of it selfe, and not sustained by another.

In the *Unity* of the God-head, there is a [o] *plurality*, which is not *accidentall*, (for God is a most *pure act*, and admits no accidents,) nor *essentiall*: (for God is *one Essence* onely)

i Hebr. 1. 3.
k Iohn 1. 1. & 5. 32. 37. & 14. 26. 1 Colos. 2. 9. Iohn 14. 9.
m Gen. 1. 26. 3. 22. & 11. 7. Exod. 20. 2. Hosea 14. 7. Isai 63. 9. 10. Zach. 3. 2. Hagg. 2. 5, 6. 1 Iohn 5. 7. Mat. 3. 16. 17. & 28. 19. Ioh. 14. 26. 2 Cor. 13. 13.
n *Singula sunt in singulis & omnia in singulis, & singula in omnibus & unum omnia*, August. lib. 6. de Trin. cap. ult.
o Gen. 1. 26. & 3. 22. & 11. 7. Isai. 6. 8.

onely) but [a] *personall.*

The persons in this one *Essence* are but *three.* In this [*] *Mystery* there is *alius & alius*, another and another: but not *aliud & aliud*, another thing and another thing.

The *Divine Essence* in it selfe, is neither *divided* nor *distinguished.* But the three Persons in the *Divine Essence* are distinguished among *themselves* three manner of wayes.

1. By their *Names.*
2. By their *Order.*
3. By their *Actions.*

1. *By their Names, thus.*

THE *first Person* is named the *Father*; first in respect of his [b] *naturall* Sonne *Christ*; secondly, in respect of the *Elect*, his [l] *adopted* sonnes, that is, those who being not his sonnes by *Nature*, are made his sonnes by *Grace.*

The second *Person* is named the [m] *Sonne*, because he is [n] begotten of his [o] *Fathers substance* or *nature*; and

[a] *Persona divinitatis distinguuntur personaliter, sive* ἰδιοσυστατῶς *vnà ἐξουσίᾳ.*
[*] *Deus est in divisis unus in Trinitate, & inconfusis trinus in unitate.* Iustin. in lib. de fid.

[b] Mat. 11. 27. Mat. 3. 17.
[l] Isai. 63. 16. Eph. 3. 14. 15.
[m] Prov. 30. 4.
[n] Psal. 2. 7.
[o] Heb. 1. 3. Phil. 2. 6.

and he is called the *Word*: 1. because the [p] conception of a *Word* in mans minde, is the neereſt thing, that in *ſome ſort* can ſhadow unto us the manner, how he is *eternally begotten* of his Fathers *ſubſtance*: and in this reſpect hee is alſo called the *Wiſedome of his Father*, Pro. 8. 12. Secondly, because that by [q] *Him*, the Father hath from the beginning declared his will for our ſalvation: hence called λόγος, *quaſi* λέγων, the *Perſon* ſpeaking with, or by the Fathers. Thirdly, because hee is the *chiefe* [r] *argument* of all the *Word of God*; or that *Word*, whereof *God* ſpake, when he promiſed the *bleſſed Seede* to the *Fathers*, under the old Teſtament.

The *third Perſon* is named the [s] *holy Ghoſt*, first, because he is [t] *ſpirituall* without a body: ſecondly, because hee is *ſpired*, and as it were breathed from both the [u] *Father* and the *Sonne*, that is, proceedeth from them both. And hee is

[p] Baſil. *ſup.* 5. *Johan.* Sicut mens cogitando in ſeipſam reflectitur, & λόγον internum gignit: ita mens illa æterna, quæ eſt Deus pater, in ſeipſam intelligendo reflexa λόγον æternum modo ineffabili gignit: Eo ſicut exterior λόγος, λόγος interioris effigies quæ eſt: ita æternus ille λόγος ἀπαύγασμα æterni Patris imago eſt, & majeſtatis character. Heb. 1. 3.

[q] Ioh. 1. 18. *Iren. l.* 4. *c.* 14. [r] Act. 10. 43. Heb. 1. 2. Luk 24. 27. Ioh. 5. 45. Act. 3. 22, 23, 24. [s] Iſa. 63. 10. 2 Cor. 13. 13. [t] 1 Ioh. 4. 14. 1 Cor. 3. 17 [u] Ioh. 20. 21, 22. Gal. 4. 6. Ioh. 25. 26.

called *holy*, both because he is [x] *holy* in his owne *nature*, and also the immediate [y] *Sanctifier of all Gods Elect people.*

x 1 Pet. 1. 15, 16.
y 2 Cor. 3. 18 1 Thes. 5. 23. 1 Pet. 1. 2.

2. *By their Order. Thus:*

THE *Persons* of the Godhead are either the *Father*, or those which are [a] of the *Father.*

The *Father* is the [b] *first Person* in the glorious *Trinity*, [c] having neither his *being*, nor *beginning* of any other, but of himselfe, *begetting* his *Sonne*, and together with his *Sonne*, *sending forth the holy Ghost* from everlasting. The *Persons* which are of the *Father*, are *those*, who in respect of *their personall existence*, have the *whole Divine Essence*, eternally communicated unto them from the *Father.* And those are either *from the Father* alone, as the *Sonne*; or from the *Father* and the *Sonne*, as the *holy Ghost.*

a Origo essentiæ in divinis nulla est: origo personarum omnium habet se filio & a spiritu sancto. Pater enim est prior filio, non tempore, sed ordine, Alsted.
b Mat. 28. 19. 1 Joh. 5. 7.
c Ideo dicitur Pater, quia non ex alio est. Aug.

The *Sonne* is the second *Person* of the glorious *Trinity*, and the *onely begotten Sonne* of his *Father*, not by *Grace*, but by *nature*; having in

ving his [d] being of the *Father alone*, and the *whole being* of his *Father*, by an eternall, and incomprehensible generation: and *with the Father*, sendeth forth the *holy Ghost*. In respect of his *absolute Essence*, he is of *himselfe*, but in respect of his *Person*, hee is, by an *eternall generation*, of his *Father*. For the *Essence* doth not beget an *Essence*, but the [e] *Person* of the *Father* begetteth the *Person* of the *Sonne*, and so hee is *God of God*, and hath from his *Father* the beginning of his *Person* and *Order*, but not of *Essence* and *Time*.

The *Holy Ghost* is the third Person of the blessed *Trinity*, [f] *proceeding* and sent forth, equally from [g] *both* the *Father* and the *Sonne*, by an eternall and incomprehensible *spiration*; For as the *Sonne* receiveth the whole divine Essence by *generation*; so the *holy Ghost* receiveth it wholly by *spiration*.

[d] *Filius Dei* ὁ λόγος *quoad essentiam absolutam, est quidem a seipso &* αὐτόθεος *sed ratione* πρόσωπου ὑπαρξεως, *sive essendi Personalis per aeternam generationem a patre existit: ideoq; non est* αὐτοθεος. Ioh. 6. 38. & 7. Iohn 5. 19. Mich. 5. 1. Iohn 1. 1.

[e] Psal. 2. 7. Heb. 1. 5. *Aliud est habere Essentiam divinam a seipso: & habere essentiam divinam a seipso existentem: remota enim relatione ad Patrem sola restat Essentia, quae est a seipsa: hinc filius dicitur principiatus, non essentiatus.* Th. Sum pag. q. 33.

[f] Ioh. 15. 26. Ioh. 16. 15. Therefore Rom. 8. 9. the Holy Ghost is called the Spirit of Christ.

[g] *Spiritus S. a Patre & a Filio procedit, tanquam ab uno & eodem principio, in duabus tantum personis subsidente non autem tanquam a duobus ac diversis principiis.*

This *Order* betwixt the three *Persons* appeares, in that the *Father* begetting, must in order bee before the *Sonne* begotten; and the *Father* and *Sonne*, before the *Holy Ghost*, proceeding from both.

This *Order* serves to set forth unto us two things: first, the *manner* how the *Trinity* worketh in their *externall actions*: as that the *Father* worketh of himselfe, by the *Sonne* and the *Holy Ghost*: the *Sonne* from the *Father*, by the *Holy Ghost*; the *Holy Ghost*, from the *Father* and the *Sonne*. Secondly, to distinguish the first and *immediate beginning*, from which those externall and common actions doe flow. Hence it is, that forasmuch as the *Father* is the *fountain* and *originall* of the *Trinity*, the beginning of all *externall* working: the [a] *Name of God* in relation, and the title of *Creator* in the *Creed*, are given in a speciall manner to the *Father*; our *Redemption* to the *Sonne*; and our *Sanctification* to the person of the *Holy Ghost*, as the *immediate* agents of these actions.

And

[a] *Hinc Dei nomen sæpe in Scripturis Patri κατ' ἐξοχὴν tribuitur.*

Ioh. 14. 1. Rom. 8. 3. 1 Cor. 8. 6. 1 Cor. 15 24

And this also is the cause, why the *Sonne*, as he is *Mediator*, referreth all things to the [b] *Father*, not to the *holy Ghost*; and that the Scripture so often saith, that we are [c] reconciled to the *Father*.

This divine *Order* or *Oeconomy* excepted, there is neither *first* nor *last*, neither *superiority* nor *inferiority* among the three *Persons*, but for nature they are co-essentiall, for *Dignity* coequall, for *Time* coeternall.

The *whole* divine Essence is in *every one* of the three *Persons*; but it was incarnated [g] *onely* in the *second* Person of the *Word*, and not in the Person of the *Father*, or of the *holy Ghost*, for three reasons.

First that God the *Father* might the rather set forth the greatnesse of his love to *Mankinde*; in giving his *first* and *onely begotten Sonne*, to bee incarnated, and to suffer death for mans salvation.

b Mat. 11. 25,26, 27. Ioh. 5.19, 20,21,22, 23. Ioh. 11.41. 42. Ioh. 12.49. 2 Cor 5 18 &c.

g *Incarnatio verbi proprie non Patri nec Spiritui Sancto nisi & invidiose non duobus competit.* Damas. l. de orth. fid. c.13. *Implevit carnem Christi Pater & Spiritus S. sed majestate, non suscepti one, Aug. serm. 3. de Temp.* Ioh. 3.16. Rom.8.12. & 5. 8, 10.

*Hoc nimium judex semper mens cogitet, nunc hoc ut dubitet, sudere, parta fama* Melan. *Ut, qui erat in divinitate Dei filius, fieret in humanitate hominis filius, ut nemo filii ad alterum transiret, qui non esset aterna nativitate filius.* Aug.

Secondly, that he who was in his *Divinity* the Sonne of God, ſhould bee in his *Humanity* the Sonne of *Man:* leſt the *name of Sonne* ſhould paſſe unto another, who by his *eternall* nativity was not the *Sonne*.

Thirdly, becauſe it was meeteſt, that that *perſon* who is the *ſubſtantiall Image* of his eternall *Father*, ſhould reſtore in us the *ſpirituall Image* of God, which we had loſt.

In the *Incarnation*, the *Godhead* was not turned into the *Manhood*, nor the *Manhood* into the *Godhead:* but the *Godhead*, as it is the *ſecond perſon*, or *Word*, aſſumed unto it the *Manhood*, that is, the *whole nature of man*, body and ſoule; and all the naturall *properties* and [z] *infirmities* thereof, *ſinne* excepted.

The *ſecond Perſon* tooke not upon him the *perſon* of man, but the *Nature* of man. So that the humane nature hath no perſonall *ſubſiſtence* of it owne, (for then there ſhould bee *two* Perſons, in Chriſt;) but it ſubſiſteth in the *Word*, the ſecond Perſon. For, as the ſoule and body

*Congruebat filium aſſumere humanam naturam, ut hæc perſona, quæ eſt ſubſtantialis imago æterni Patris, reſtitueret imaginem Dei in nobis corruptam,* Athan. Heb. 2. 17, 18. Heb. 4. 15.

[z] *Infirmitates meræ privationis, non pravæ diſpoſitionis. Humana natura eſt diſtinctum individuum a natura divina, etſi non ſit diſtincta perſona,* Keck. Syſt. Theol. l. 3. p. 119.

body make but one Person of *Man:* so the Godhead and Manhood make but one Person of *Christ.*

The two natures of the Godhead and Manhood are so *really united* by a *personall union*, that as they can never bee separated asunder, so are they not y *confounded*; but remaine still distinguished by their severall and Essentiall *proprieties*, which they had before they were united. As for example; the *infiniteneſſe* of the *Divine*, is not communicated to the *humane* nature; nor the *finiteneſſe* of the *humane*, to the *divine nature.*

Yet by reason of this *personall union*, there is such a *communion* of the *properties* of both *natures*, that that which is propet to the one, is sometimes attributed to the other nature. As, that God *purchased the Church with his owne blood:* And, *that hee will judge the World by that Man whom he hath appointed.* Hence also it is, that though the *Humanity* of *Christ* bee a created, and therefore a *finite* and *limited* nature, and

*Unii Hypostatice Deum & hominem nihil est aliud quam naturam humanam non habere propriam existentiam, sed assumptam esse à verbo æterno, ad ipsam verbi subsistentiam* Bellar. de incarnat. l. 3 c. 8.

y *Salvis & distinctis manentibus, proprietatibus naturæ tam assumentis, quam assumptæ.* Act. 20 28 Act. 7. 31.

cannot bee *every where present*, by actuall position, or locall extension, according to his [o] *naturall being*: yet because it hath communicated unto it the *personall Subsistence* of the *Son of God*, which is infinite, and without *limitation*; and is so united with God, that it is no *where severed* from God; the body of Christ, in respect of his [p] *personall being*, may rightly be said to be *every-where*.

Dr. Fulk of the Church book c. 3. c. 35.

o Secundum esse naturale Christus non est ubique.

p Secundum esse personale Christus est ubique.

### 3. *The actions by which the three persons be distinguished.*

THE *actions* are of two sorts; either *Externall*, respecting the creatures; and those are after a sort common to *every one* of the three *persons*: or *Internall*, respecting the *persons onely* amongst themselves, and are altogether *incommunicable*.

The *Externall* and communicable *Actions* of the three *persons* are these:

In operibus ad extra tres personæ operantur simul, servato ordine personarum in operando.

The *creation* of the world peculiarly belonging to God the *Father*: The *redemption* of the Church, to

God

*God* the *Sonne*: And the *sanctification* of the Elect, to *God* the *Holy Ghost*. But because the [a] *Father* created, and still governeth the World by the *Sonne*, in the *Holy Ghost*, therefore these externall actions are indifferently, in [b] Scripture, oftentimes ascribed to *each* of the three *persons*, and therefore called *communicable* and divided *Actions*.

a Rom. 11. 36.

b As redemption, Act. 20. 28. and sanctification, 1 Pet. 1. 3. to the Father. Creation, 1 Ioh 3. and Sanctification, 1 Cor. 1. 2. to the Son. Creation, Psal. 33. 6. and Redemption, Eph. 4. 30. to the Holy Ghost, loyntly all to each: 1 Cor. 6. 11. *Opera Trinitatis ad extra indivisa, ad intus divisa.*

The *Internall* and incommunicable *Actions*, or properties of the three *persons* are these:

1. To *beget*: and that belongeth onely to the *Father*; who is neither made, created, nor begotten of any.

2. To be *begotten*: and that belongeth onely to the *Sonne*, who is of the *Father* alone, not made, nor created, but begotten.

To *proceed* from *both*: and that belongeth onely to the *Holy Ghost*, who is of the Father and the Sonne; neither made, created, nor begotten, but *proceeding*.

So that when wee say, that the Divine *Essence* is in the *Father unbegotten*: in the *Sonne begotten*:

and in the *Holy Ghost proceeding*: wee make not three Essences, but onely shew the *divers* manners of *subsisting*, by which the *same* most simple, *eternall, and unbegotten Essence subsisteth* in each Person; namely, that it is not in the *Father* by *generation*: that it is in the *Sonne communicated* from the *Father* by *generation*: and in the *Holy Ghost*, *communicated* from both the Father and the Sonne by *proceeding*.

These are incommunicable *affections*; and doe make, not an *Essentiall*, *accidentall*, or *rationall*, but a *reall* distinction betwixt the three *Persons*. So that he who is the *Father* in the *Trinity*, is not the Sonne: He who is the *Sonne* in the *Trinity*, is not the *Father*: He who is the *Holy Ghost* in the *Trinity*, is neither the *Sonne*, nor the *Father*, but the *Spirit*, proceeding from both: though there is but *one* and the same *Essence* common to [a] all *three*. As therefore wee beleeve, that the *Father* is *God*, the *Sonne* is *God*, and the *Holy Ghost* is *God*: so wee likewise beleeve

*Persona nomen, non est aliquid ab essentia abstractum ac separatum* Faius Theol. disp. 2. *persona est ipsa essentia divina, contracta ad certum & peculiarem subsistendi modum.* Zanchius. *Persona significat, & significatur: Essentia nec significat nec significatur, sed communicatur,* Alsted.

[a] *Quam tuum cogitationum incomprehensibili luce involvor,* Nazian.

leeve that *God* is the *Father*, *God* is the *Sonne*, and *God* is the *holy Ghost*. But by reason of this *reall* distinction; the *person* of the one, is not, nor never can be, the *person* of the other. The three *persons* therefore of the *Godhead*, doe not differ from the *Essence*, but [b] *formally*: but they differ *really* one from another, and so are distinguished by their *hypostaticall* proprieties. As the Father is *God*, *begetting* God the Sonne: the Sonne is *God*, *begotten* of God the Father: and the Holy Ghost is *God*, *proceeding* from both God the Father, and God the Sonne.

Hence it is, that the Scriptures use the name of *God* two manner of wayes: Either [c] *Essentially*, and then it signifieth the *three persons* conjoyntly, or [d] *personally*, and then by a *Synecdoche* it signifieth but *one* of the three Persons in the *Godhead*. As the *Father*,

[b] *Quamvis persona cum Essentia non sit omnino idem, non tamen ab ea est omnino aliud. Differt. n. non numero, quia sic in divinis foret quaternitas, non re, quia essentia de personis praedicatur, sed formaliter, τῷ λόγῳ, sive ratione ratiocinante. Essentia divina non differt à personis, ut res à rebus, sed ut res à suis modis, nempe ut*

*Deo non est res, & res, sed res & modus rei.* [c] *Nomen Dei essentialiter positum, non minus filium & Spiritum sanctum, quam Patrem designat.* [d] *Sacramentum hoc venerandum, non scrutandum, quomodo pluralitas sit in unitate, & unitas in pluralitate. Scrutari hoc temeritas est, credere pietas, nosse vero, vita aeterna. Bern.*

1 *Tim.* 2. 1. or the *Sonne*, *Act.* 20. 28. 1 *Tim.* 3. 16. or the *Holy Ghost*, *Act.* 5. 4. 2 *Cor.* 6. 16.

And because the Divine Essence (common to all the three Persons) is but *one*, wee call the same *Vnity*. But because there bee *three distinct persons* in this one indivisible Essence, we call the same *Trinity*. [d] So that this *Vnity* in *Trinity*, and *Trinity* in *Vnity*, is a holy [e] *mystery*: rather to bee religiously adored by *faith*, than [f] curiously searched by *reason*, further than God hath revealed in his Word.

*Thus farre of the divers manner of being in the Divine Essence: now of the Attributes thereof.*

ATtributes are certaine descriptions of the Divine *Essence*, delivered in the Scriptures, according to the *weakness* of our [g] *capacity*, to helpe us the better to understand the *nature* of Gods Essence, and to discerne it from all other Essences.

The

d *Neque ad loquendum dignè de Deo lingua sufficit, neq; ad percipiendã intellectus prævalet: magis ergo glorificare nos convenit Deum, quod talis est, qui & intellectum transcendit & cognitionis limitem superat*, Chrysost. Hom. 2. Heb.

e *Dicere loqui etiam vera periculosissimum est*, Arnob.

f *Linguæ, mentis, & cogitationis hæresco, quoties de Deo sermonem habeo*, Nyss. *Condescendit nobis Deus, ut nos consurgamus ei*, Aug. de spect. 112.

The *Attributes* of God are of two sorts, either *nominall* or *reall*.

The *Nominall Attributes* are of three sorts: first, those which signifie Gods *Essence*: secondly, the *persons* in the Essence: thirdly, those which signifie *his Essentiall workes*.

Of the first sort, is the name [a] *Jehovah*, or rather [b] *Jehueh*, which signifieth *eternall being of himselfe*; in whom being without all beginning and end, all other beings both begin and end, *Isay*. 42.8. *Psalme* 83.18.

God tels *Moses*, Exod. 6.3. *that he was not knowne to Abraham, Isaac and Jacob, by his name Jehovah*. Not but that they knew this to bee the name of God: (for they used it in all their Prayers) but because they lived not to see God *effecting in deed*, that which he *promised* them; in graciously delivering their seed out of *Egypt*, and in giving them the *reall possession of Canaans Land*; and so to bee not onely *God Almighty*, by whom all things were made; but also *performing indeed* to the chil-

[a] Exod. 15, 3 *Ab Hovah vel Halah Esse: nam ista Dei ex à seipso, nec sic summ esse, & aeternum. Omnes hujus nominis literæ sunt spirituales, ut denotetur Deum esse spiritum.* P. Mart. loc. com. cap. 12. P. Montan. de ar. form. c. 1.

[b] *Jehovah non habet plurale, & in scripturis soli vero Deo tribuitur.* Locus Exo. 6. 3. *intelligendus est de gradibus divinarum perfectionum.* Gen. loc. 3. de Nat. Dei.

children that which he promiſed in his word to the *Fathers*, which this name *Jehovah* eſpecially ſignifieth. And for this cauſe, *Moſes* cals God *firſt Jehovah*, when the *univerſall creation* had his abſolute being, *Gen.* 2.4. And this admirable name is graven on the *Decalogues* forehead, which was pronounced upon the *Iſraelites* deliverance, to be the *Rule of Righteouſneſſe*; after which, they ſhould ſerve their Deliverer in the promiſed Land.

*Ex uſu ſcripturæ res sunt dicuntur fieri, quando sunt manifeſtæ. Sic dicitur, Spiritus ſanctus, nondum erat, id eſt, nondum innotuerat, Alſted. Lex. Theol. cap. 2. Quod licet ſcribere, effari cur non liceret? Theod. in Epit. Ευσεβειαν dvroux. Fons eſt, unde ſalus.*

This *Name* is ſo full of Divine Myſteries, that the *Jewes* hold it a ſinne to pronounce it; but if it bee no ſinne to write it, why ſhould it be unlawfull to pronounce it?

This holy Name of God teacheth us:

Firſt, what God is in himſelfe, namely, *an eternall being of himſelfe.*

Secondly, how he is unto *others*, becauſe that from him *all other* Creatures have received their *being*.

Thirdly, that wee may confidently beleeve his promiſes: for he is

is named *Jehovah*, not onely in respect of *being*, and causing all things to *be*; but especially in respect of his *gracious promises*, which without faile hee will fulfill in his appointed time, and so causeth that to bee, which was not before. And so this *name* is a *golden pledge* unto us, that because hee hath *promised*, hee will surely upon [a] our *repentance* forgive us all our sinnes; at the time of death, [b] receive our *Soules*: and in the *resurrection* [c] raise up our *Bodies* in glory to life everlasting.

*In promissionibus Jehovah est.*

a Isa. 55.7.

b Ioh. 12. 26. Ioh. 14. 2, 3.

c Iob. 6. 40. Ioh. 11. 5.

The second name denoting Gods Essence, is *Ehieh*; but once read, *Exod.* 3.14. of the same roote that JEHOVAH: and signifieth, I AM or I WILL BE: for when *Moses* asked God by what name he should call him, God then named himselfe, *Eheieh Asher Ehieh*; *I am that I am*: or *I will be that I will be*: signifying, that he is an eternall, unchangable Being; For seeing every creature is temporary and mutable; no creature can say, *Ero quiero*: *I will be that I will be.* This name in the New

New Testament is given to our *Lord Christ*, when he is called *Alpha and Omega, The beginning, and the ending, which is, which was, and which is to come, The Almighty*, *Apoc.* 1.8. For all time past and to come, is aye present before God. And to this name, *Christ* himselfe alludeth, *Joh.* 8.58. *Before Abraham was, I AM.*

This name should teach us likewise to have alwayes present in our mindes our first *creation*, present *corruption*, and future *Glorification*; and not content our selves with *I was* good, or *I will* be good, but to be good presently; that when ever God sends for us, hee may finde us prepared for *him*.

The third name is *Jah*, which as it comes of the same *roote*, so is it the contract of *Jehovah*, and signifieth *Lord*, because he is the * beginning and *Being* of beings. It is a * name for the most part, ascribed unto God, when some notable deliverance or benefit comes to passe according to his former promise: and

ἐ ἦν ἐ ὢν ἐ ἐρχόμενος ὁ παντοκράτωρ.

* *Deus est causa causarum & Ens entium.*

* Psa. 68. 19. Psal. 101. 18 Psal. 106. 1, 48. Psal. 111. 1, &c. Psal. 112. 1, &c. Psal. 113. 1. 9. Psal. 115. 17 18. Psal. 116. 19. Psal. 118. 5. 14. Psal. 125. 34.

and therefore all creatures in heaven and earth, are commanded to celebrate and praise God in this Name *Jah*.

The fourth is κύριος, *Lord*, used often in the New Testament: for κύω, or κυρέω, signifieth, *I am*. Hence κῦρος, signifieth the first Essence of a thing, or authority. When it is absolutely given to God, it answereth to the Hebrew name *Jehovah*, and is so translated by the seventy Interpreters: for *God* is so a *Lord*, that he is *of* [a] *himselfe Lord of all*. This Name should alwayes put us in remembrance to [b] *obey* his Commandements, and to feare his Judgements, and *submit* our selves to his blessed will and pleasure, saying with *Eli*, *It is the Lord, let him doe what seemeth him good*, 1 *Sam.* 3. 18.

The fifth is θεὸς, God. 600. times used in the New Testament; and of prophane Writers commonly. It is derived [c] ἀπὸ τοῦ θεῖν, because hee runnes thorow, and compasseth all things, or ἀπὸ τοῦ καίειν, which signifieth, to *burne and kindle*: for God is

Ruuius in Circuire.

a dominio. Polan. Synt. Theol. l. 2. c. 6.

b Mal. 1. 6.

c Plato in Cratyl. hinc illud Virgil. Deum namque ire per omnes terrasque tractusque maris. Zanch.

is *Light*, and the Author both of *Heate*, [d] *Light*, and *Life*, in all Creatures, either immediately of himselfe, or mediately by secondary causes. This name is used either *improperly*, or *properly*. *Improperly*, when it is given either *figuratively*, to Magistrates, or *falsely* to Idols. But when it is properly and absolutely taken, it signifieth the *eternall Essence* of God, being above all things, and through all things: giving life and light to all Creatures, and preserving and governing them in their wonderfull frame and order. *God seeth all in all places*: Let us therefore every where take heed what we doe in his sight.

[d] Deus est lux. ἀφθαρσία &c.

*Thus farre of the Names which signifie Gods Essence.*

The name which signifieth the *Persons* in the *Essence*, is chiefely one, *Elohim*.

*Nomen Elohim est personarum διαφόρων* Alsted. *Quum Elohim de una persona dicitur, Synecdochice dictum est propter Essentiæ unitatem.* Iunius.

*Elohim* signifieth the *mighty Judges*: it is a name of the plurall number, to expresse the *Trinity* of Persons in *Vnity* of Essence. And to this purpose the *Holy Ghost* beginneth the

the *holy Bible* with this plurall name of God, joyned with a Verbe of the singular number; as *Elohim Bara, Dii creavit,* [f] *The mighty Gods, or all the three Persons in the Godhead created.* The *Jewes* also note in the Verbe *Bara*, consisting in the originall of three letters, the mystery of the Trinity. By ב *Beth, Ben*, the Sonne: by ר *Resh, Ruah*, the Spirit: by א *Aleph, Ab*, the Father. But this holy mystery is more cleerely taught by *Moses, Gen.* 3.23. *And Jehovah Elohim said; Behold, the Man is become as one of Vs.* And *Gen.* 19.24. *Jehovah rained upon Sodom and upon Gomorrah, brimstone and fire from Jehovah out of Heaven:* [g] that is, God the Sonne, from God the Father, *who hath committed all judgement unto the Sonne, Joh.* 5.22. See *Psal.* 33.6. *Isa.* 53.9, 10. The singular number of *Elohim* is *Eloah*, derived of *Alah, he swore*; because that in all weighty causes, when necessity requireth an oath to decide the truth, wee are onely to sweare by the Name of God, which is the great and

[f] The like you may read, Deut. 6.4. Iosh. 24.19.

[g] *Sic* Marcus Arethusius in Smyrnensi Concilio sancte exposuit, Socrat. Eccle. Hist. l. 2. c. 30

and righteous Judge of Heaven and Earth.

This Name *Eloah* is but seldome used, as *Abak.*3.3. *Job* 4.9. *Job* 12. 4. *and* 15.8.36.2. *Psalme* 18. *vers.* 32. *Psalme* 114. *verse* 7. Once it hath a Noune plurall joyned to it, *Job* 35.10. *None saith, Where is Eloah Gosai, the Almighty my Maker?* to note the Mystery of the *eternall Trinity.* Many times also *Elohim* the plurall number, is joyned with a Verbe singular, to expresse more emphatically this Mystery, *Gen.*35. 7. 2 *Sam.*7.23.* *Jos.*24.19. *Jer.* 10.10. *Elohim* is also sometime *Tropically* given to Magistrates, because they are Gods Vicegerents, as to *Moses, Exod.*7.1. *Jehovah said unto Moses, I have made thee Elohim to Pharaoh,* that is, I have appointed thee an Embassador, to represent the Person of the true *threeone* God, and to deliver his message and wil unto *Pharaoh.* As oft therefore as we reade, or heare this name *Elohim,* it should put us in minde to consider, that in one divine *Essence* there

This place well urged, had grinded *Arius* in peeces.

* *Elohim Kedoschim Hic, Dii sancti ipsi.*

there are *three* distinct *Persons*, and that *God* is Jehovah *Elohim*.

*Now follow the Names which signifie God, in Essentiall workes, which are these five especially.*

1. EL, which is as much as the *strong God*, [b] and teacheth us, that God is not onely most strong, and fortitude it selfe, in his owne Essence: but also that it is he, that giveth all strength and power to all other Creatures. Therefore Christ is called, *Isa.9.6. El Gibbor, The strong, most mighty God.* Let not Gods children feare the power of enemies, for *El* our God is more strong than they.

2. *Schaddai*, [a] That is, *Omnipotent*. By this name, God usually styled himselfe to the Patriarches, *I am El Schaddai, the strong God, Almighty*. Because hee is perfectly able to defend his servants from all evill: to blesse them with all spirituall and temporall blessings, and to performe all his promises, which he

b Hence Ell in Hebrew, as Mic.27.49. and Eli, in the Syriacke, as Mat.15.32. doth signifie, my God.

a Chro.32.8

a The 70. turnes it ἱκανὸς; It is derived of *Dai*, sufficiencie, and the Relative, w the same that *dou ipsus* or of *Shad*, a Dugge, because God feedes his children with sufficiency of all grace, as the loving mother, the childe, with the milke of her breste.

hee hath made unto them for this life, and that which is to come. This name belongeth *onely* to the Godhead, and to no creature, no, not to the *humanity of Christ*. This may teach us with the Patriarches, to put our whole confidence in God, and not to doubt of the true performance of his promises.

3. * *Adonai*, My Lord, this name, as the *Massorets* note, is found 134. times in the Old Testament. *Analogically* it is given to Creatures, but *properly* it belongeth to God alone. It is used, *Malac.* 1.6. in the plurall number, to note *the mystery* of the holy *Trinity*. If I be *Adonim*, *Lords*, *where is my feare?* *Adoni* the singular: *Adonim* the plurall number. This name is given to *Christ*, *Dan.* 9.16. *Cause thy face to shine upon thy Sanctuary that is desolate, for Adoni*, (*the Lord Christ*) *his sake*. The hearing of this holy name, may teach every man to obey Gods Commandements, to feare him alone, to suffer none besides him to raigne in his conscience, to lay hold (by

* A name compounded of *Ab*, My, *Adon*, Lord. Adon derivatur ab Eden, basis, quia Deus est fundamentum & sustentator omnium creaturarum. Hinc Adon, Dominus, cui vel domestica cura incumbit, vel ei tanquam columna innititur. Quando de creatura usurpatur Adonai, est Iod cum patach: sed de Creatore cum cameiz. Ab Adonai manasse videtur Esthmicanum Adara.

(by a particular hand of faith) upon his Word and promise, and to challenge God in Christ to bee his God, that he may say with *Thomas*, *Thou art my Lord and my God.*

4. Is *Helion*: that is *most High*, *Psal.* 9. 2. *Psal.* 91. 9. *and* 92. 9. *Dan.* 4. 17. 24. 25, 34. *Acts* 7. 48. This name *Gabriel* giveth unto God; telling the Virgin *Mary*, that the childe which should bee borne of her, should be the Sonne of the *most High*, *Luke* 1. 32. This teacheth, that God in his Essence and glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, that no man should bee proud of any earthly honour or greatnesse. Thirdly, if we desire true dignity, to labour to have communion with God in *grace* and *glory*.

5. *Abba*, a Syriake name, signifying *Father*, *Rom.* 8. 15. This is sometimes used *Essentially*, as in the Lords Prayer. Secondly, *Personally*, as *Matth.* 11. 25. For God is *Christs* Father by *nature*, and *Christians* by *adoption* and *grace*. *Christ* is called the

vide vitam: So the Divell stiled Christ the Sonne of God, The most High. Luk 8. 28.

* For what is earthly greatnesse compared to Gods Highnesse?

*the everlasting Father*, *Isai* 9.6. because hee regenerates us under the New Testament. God is also called [a] *the Father of lights*, *Jam.* 1.17. because God dwelleth in inaccessible light, 1 *Tim.* 6.16. and is the Author, not onely of the Sunnes light, but also of all the light, both of naturall reason, and supernaturall grace, [b] *Which lighteneth every man that commeth into the World*. This name teacheth us, that all the gifts which wee receive from God, proceed from his meere Fatherly love. Secondly, that wee should love him againe, as deare children. Thirdly, that wee may in all our needs and troubles, bee bold to call upon him as a Father, for his helpe and succour. Thus should wee not heare of the sacred names of God, but we should thereby bee put in minde of his *goodnesse* unto us, and of our *duties* unto him. And then should wee finde how comfortable a thing it is, to doe every thing in the *Name* of God. A phrase usuall in every mans *tongue*; but the true comfort thereof

[a] Παντὸς φέγγους Of whose substance the light of the sunne is but a shadow.

[b] Ioh. 1.9.

thereof (through ignorance) known to few mens *hearts*.

It is a great *wisedome*, and an unspeakable matter for the strengthening of a Christians *Faith*, to know how in the mediation of *Christ*, to invocate God by *such a name*, as whereby hee hath manifested himselfe to bee most willing, and best able to helpe and succour him in his present need or adversity. The *ardent desire* of knowing God, is the surest testimony of our *love* to God, and of Gods *favour* to us. *Because He hath set his love upon mee, therefore will I deliver him; I will set him on high, because hee hath knowne my Name: hee shall call upon mee, and I will answer him, &c.* And it is a great strengthning of faith, with understanding to begin every action in the *Name of God*.

Psal. 91. 14, 15.

*Intelligimus habere aliquid simile materiæ, aliquid simile formæ. Solus Deus simplex est in quo nihil in potentia, sed in actu omnia, imo ipse purus, primus, maximus actus.* Scal. Exerc. 6. sect. 2. Iust. Martyr. qu. 129. ad Orthodoxos.

*Thus farre of the nominall Attributes.*

The *reall Attributes* are of two sorts: either *absolute*, or *relative*.

The *absolute Attributes* are such, which cannot in any sort agree to

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any *creature*, but to God *alone*.

These are two: *Simpleneſſe* and *Infiniteneſſe*.

*Simpleneſſe*, is that whereby God is voide of all *compoſition*, *diviſion*, *multiplication*, *accidents*, or parts compounding, either ſenſible, or intelligible; ſo that what-ever hee is, he is the ſame eſſentially.

It hinders not Gods ſimpleneſſe that hee is three: becauſe God is three, not by *compoſition of parts*, but by *coexiſtence of Perſons*.

[a] *Infiniteneſſe* is that, whereby all things in God are voide of all *meaſure*, *limitation*, and *bounds* above and beneath, before and after.

From theſe two doe neceſſarily flow 3 other *Abſolute* attributes.

1. *Unmeaſurablenes*, or *ubiquity*, whereby hee is of infinite extenſion, [b] filling heaven and earth, containing all places, and not contained of any *ſpace*, *place*, or *bounds*, and being no where abſent, is every where preſent

a Intelligentia, cum ſint entia ab infinito Ente, ſi. nitæ eſſe neceſſe eſt: nam, duo infinita nequeunt eſſe neque in natura, neque extra naturam. Eſſent. n. duo principia primæ, Scal. Exerc. 359. ſect. 3.

b Act. 7. 48. Pſal. 145. Iob. 11, 7, &c. 2 Chron. 2. 5, 6. Pſal. 139. 5, &c. Ier. 23. 23, 24.

Deus eſt ubique, non ſ. a ut in dimidia parte ſit dimidius, aut tanquam in majore parte major Dei pars ſit, in minore minor, ſed ubique totus, & in ſingulis totus eſt. Aug. Deus eſt intellectualis Sphæra, cujus centrum eſt ubique, circumferentia vero nuſquam. Trilm.

There

There are foure degrees of *Gods presence*: the first is *universall*, by which God is *repletively*, every where; *inclusively*, no where.

Secondly, *Speciall*, by which God is said to be in *Heaven*, because that * there his *Power*, *Wisedome*, and *Goodnesse*, is in a more excellent manner seene and enjoyed: as also because that usually hee doth from thence powre forth his *Blessings* and *Judgements*.

Thirdly, *more speciall*, by which God [b] dwelleth in his *Saints*.

Fourthly, *most speciall*, and altogether singular, by which *the wholefulnesse of the Godhead* [c] *dwelleth in Christ bodily*.

2. *Unchangeablenesse*, whereby God is voide of all change: both in respect of his [d] Essence, and [e] Will.

3. *Eternity*; whereby God is without *beginning* of dayes, or *end* of time; and without all bounds of [f] *precession*, or *succession*.

* Psal. 19. 1. Hosea 2. 21

[b] 1 Cor. 3. 16. & 6. 16. 2 Cor. 6. 16. [c] Col. 2. 9. [d] Rom. 1. 23. Isa. 40. 28. Psalm. 102. 27. &c. [e] Apoc. 1. 8. 1 Sam. 15. 29. Num. 23. 19 Mal. 3. 6. Rom. 11. 29. Iam. 1. 18. *Pœnitentia cum de Deo enunciatur, non effectum in Deo, sed effectum De; in hominibus significat*, Alsted. [f] Isa. 44. 6 Iam. 5. 19. Dan. 6. 26. Hebr. 1. 12. Apoc. 4. 8. *Creaturæ quædam æternæ sunt à posteriori: à priori solus Deus est æternus*, Alsted. Lex. Theol. cap. 2.

*Thus farre of the absolute Attributes; now of the Relative, or such which have reference to the Creatures.*

Those are five.

1. *Life.* 2. *Understanding.* 3. *Will.* 4. *Power.* 5. *Majesty.*

1. THE *Life of God* is that, by which, as by a most pure and perpetuall *Act*, he not onely liveth *of himselfe*, but is also that *ever* and *ever-flowing* Fountaine of *Life*, from which all creatures derive their g *lives*: so as that *in him they live, moove, breathe, and have their being.* And because *onely* his *Life* differs not from his h *Essence*; therefore God is said *onely to have immortalitie*, 1 Tim. 6. 16.

2. The *Understanding*, or *Knowledge* of GOD, is that whereby (by *one pure Act*) hee most per-

g Act. 17. 25, 28. Act. 14. 15. Psal. 42. 2. Psalme 36. 9. John 5. 26. Heb. 3. 12.

h Hence it is that as God is called of the Hebrewes *Eheie*, so likewise *Echeie*: and as of the Grecians, ὁ ὤν, so also ὁ ζῶν: and as of the Latines, *primum ens*, so also *primum vivens*: for to *be*, and to *live*, is all one and the same in God.

fectly

tectly [i] knoweth in himselfe all things that ever *were*, *are*, *or shall be*: Yea; the thoughts and imaginations of mens hearts.

This *Knowledge* of GOD, is either *generall*, by which God knoweth *simply all things* eternally, the *good* by himselfe, the *evill* by the good opposite to it; imposing to things *contingent*, the *Lot* of contingency, and to things *necessary*, the *Law* of necessity. And thus knowing all things in, and of himselfe, hee is the *cause* of all the *knowledge* that is in all, both *Men* and *Angels*. Secondly, *speciall*, called the knowledg of *approbation*, by which he particularly *knoweth*, and graciously *acknowledgeth* only his *elect* for his own

[b] *Understanding* also contains the *Wisedome of God*, by which he most wisely created all things of *nothing*, *in number*, *measure*, *and waight*, and still ruleth & disposeth them to serve his own most holy *purpose* and *glory*.

[i] 1 King. 8. 39. Psal. 44. 21. Psal. 139. 1, &c. Ier. 17. 10 & 20. 12. Luk. 16. 15. Act. 1. 24. Heb 4. 12. Rom. 11. 33. & 16. 17. 1 Tim. 2. 19. Matth. 7. 23.

[b] *Intellectus scientiæ & sapientia in Deo non distinguuntur*, Tilen. *Nam sapientia in homine est habitus intellectus impressus, quo de Deo dici non debet, cujus intellectus est ipsa sapientia*, Keeketm. Πάντα ἰδὼν, καὶ ὁρῶν πάντα πάντα. Hesl. lib. ἰδὼν καὶ ὁρῶν. Sap. Hence the Platonickes terme God ὀφθαλμὸν, all eye, seeing all.

3. The *Will of* GOD is that, whereby of [c] neceſſity hee willeth *himſelfe*, as the *ſoveraigne Good*: and (by willing himſelfe) willeth moſt [d] freely [e] all other good things, which are out of *himſelfe*.

*The Will of God*, though in it ſelfe it be but *one*, as is his *Eſſence*, yet in reſpect of the diverſity of *objects*, and *effects*, it is called in the Scriptures by divers names: as,

1. *Love*, whereby is meant Gods eternall [f] *good Will*, whereby hee ordaineth his Elect to bee freely ſaved through CHRIST, and [g] beſtoweth on them all *neceſſary* graces for this *life*, and that to come, [h] *taking pleaſure in their* perſons and ſervices.

2. *Juſtice* [i] is Gods *conſtant Will*, whereby hee [k] recompenſeth men and Angels, according to their workes:

[c] 1 Tim. 6. 15. Rom. 9. 19. Ephes. 1. 5.

[d] *Deus voluntate ſua cuncta conſtituit.* Trism. in 4. Dial. Pim. *Hinc* Orpheus. *Deum vocat neceſſitatem, rationem ſc. inferiorum, quod omnia ipſi partim cogantur.*

[e] *Voluntas Dei ſemper impletur, aut de nobis, aut à nobis. De nobis impletur, ſed tamen non implemus eam quando peccamus; à nobis impletur, quando bonum facimus*, Aug. Ench. c. 100 Rom. 9. 11, 13 1 Tim 1. 21.

[f] 1 Joh. 3. 1. [g] Pſa 43 7. [h] Ge 4. 4 [i] *Norma juſtitiæ divinæ, eſt Dei voluntas. Quia enim vult, ideo eſt Juſtum; non quia juſtum, ideo vult.* Eph. 1. 11. [k] Rom. 2. 5. 2. Theſſ. 1. 6, &c. 2 Tim. 4. 8. Deut. 7. 9, 10.

[l] *punishing*

[l] *punishing* the impenitent, according to their *deserts*, called the Justice of his *wrath*: and [m] *rewarding* the faithfull, according to his promises, called the Justice of his *Grace*.

3. *Mercy*, which is [n] Gods *meere good Will*, and ready affection to forgive a penitent sinner, notwithstanding all his sinnes and ill deserts.

4. *Goodnesse*, [o] whereby God *willingly communicateth* his good with his Creatures: and becausse hee communicates it *freely*, it is termed *grace*.

5. *Truth*, whereby [p] God willeth *constantly* those things which hee willeth: effecting and performing all

[l] *Deus principium & finē & medius rerū omnium tenet, reliquas lineas incedens, è vestigio habet & luxu divinæ legis vindicem sē nudè ac quicquam Sanctionum ejus præterm ssum est*, Arnit. t. lib. de mundo.

[m] Rom. 9. 15. 16. Ezech. 16. 6

[n] Psal. 103. 8, &c. Tit. 3. 4. *Semper invenies Deum benignorum quam severe culpabilium.* Sen. 11. Bern. *Vindicta gladium misericordia oleo semper acuit.* Niceph. lib. 17. cap. 3.

[o] Psal. 145. 7, 9, 16. Mat. 16. 17. *In creaturis multa inveniuntur bona, ergo Creator multo magis est bonus. Imo αὐτάγαθον, ipsum bonum.*

[p] Ios. 23. 14. Psal. 146. 6. Num. 23. 19. *Veritas est harmonia tum intellectus & verborum cum rebus, tum etiam rerum ipsarum cum Ideis in mente divina*, Keckerm. *Veritas Dei in verbis fidei Dei dicitur, quod certò fiant, quæ ab ipso dicta sunt. Item constantia, quia sententiam non mutat*, Polan.

things, which hee hath ſpoken, in his *appointed time*.

6. *Patience*, whereby God *willingly forbeareth* to puniſh the wicked, ſo long as it may ſtand with his juſtice, and untill their [q] ſinnes bee ripened.

[q] 2 Pet. 3. 9. Rom. 2. 4. Gen. 5. 16.

*Ad pœnam tardus Deus eſt, ad præmia velox: Sed punire ſolet vi gravioris morum.*

7. *Holineſſe*, [r] whereby Gods nature is ſeparated from all *prophaneneſſe*, and abhorreth all filthineſſe: and ſo being wholly pure in himſelfe, delighteth in the inward and outward *purity* and *chaſtity* of his ſervants, which hee infuſeth into them.

[r] 1 Pet. 1. 5. 1 Theſſ. 4. 3. Heb. 12. 14. Mar. 15. 9.

8. *Anger*, [s] whereby is meant Gods moſt certaine and juſt *Will, in chaſtening the Elect*, and in revenging and *puniſhing* the *Reprobate*, for

*Quanta ſanctitudo Dei, ad cujus aſpectum ſancti Angeli oculos pro ſua teneritate alis velamus elamant, Sanctus, Sanctus, Sanctus, Iehovah Zabaoth* Iſai 6. 2, 3.

[s] Pſal. 106. 23, 29, 40, 41. Numb. 25. 11. *Ira Dei non eſt aliud, quàm voluntas puniendi*, Auguſt. 15. de civit. Dei, cap. 15 Anſel. lib. 7. cap. 6. Cur Deus Hom. *Furor & ira in Deo, non paſſionem mentis, ſed ultionis acerbitatem notant.* Carth. in Apoc. 19.

the

the injuries they offer to him and his chosen: and when God will punish with *rigour* and severity, then it is termed *Wrath*; *temporall* to the Elect: [q] *eternall* to the Reprobates.

[q] 1 Cor. 10. 2. [r] 1 Thes. 1. 10.

4. The *Power* of GOD is that whereby he [m] can simply and freely doe *whatsoever he will*, that is agreeable to his nature; and whereby (as he hath *made*, so) he still *ruleth* Heaven and Earth, and all things therein. This Almighty *power* of God, is either *absolute*, by which he can will, and doe more then he willeth or doth, *Math.* 3. 9. and 20. 53. *Rom.* 9. 18. *Or actuall*, by which GOD doth indeed whatsoever hee will, and hindreth whatsoever hee will not have done, *Psal.* 115. 3.

[m] Gen. 17. 1 Psal. 115. 3. Mat. 11. 26. Eph. 1. 11. Matth. 8. 2. *Deus potest omnia quæ contradictionem non implicant.* Aquin. qu. 25 art. 3. 4. *Omnipotentia excludit omnes defectus, qui sunt impotentiæ, sim. posse mentiri, nec peccare, &c.*

5. *Majesty* is that, by which, God of his owne *absolute* and *free* authoritie [n] raigneth and ruleth, as *Lord* and *King*, over all *Creatures* visible, and invisible: Having both the *right* and *propriety* in all things: as [o] *from whom*, and *for whom*, are

[n] 1 Chron. 29, 11, 12. 2 Sam. 7. 22 Apoc. 5. 12, 13. 1 Cor. 29. 12 *Hinc Deus dicitur, ἀυτοκράτωρ*

all things: as also such a *plenitude of power*, that he can pardon the offences of all whom hee p *will* have *spared*: and *subdue* all his *Enemies*, whom hee will have q *plagued* and destroyed, without being bound to *render* to any Creature a reason of his doing: but making his owne most holy and just *Will*, his onely most perfect and eternall *Law*.

p Rom 9.15 Iohn 4. 11. q Luk. 19. 27. Psal. 2. 9. Psal. 110. 1.

From all these *Attributes* ariseth *one*, which is Gods Soveraigne blessednesse or perfection.

*Blessednesse* is that r *perfect* and unmeasurable possession of *joy* and *glory*, which God hath in himselfe for ever: and is the cause of all the blisse and perfection, that every creature enjoyeth in his measure.

r. Deus est Schaddai, sive divitiarum, non solum quia Ipse nihil desiderat, sed etiam quia nihil ipso desiderari potest. Creatura facit per actum in suo quasique genere, ergo ipse perfectissimus est in se & per se, Scal. Exerc. 146. Sect. 2.

There are other *Attributes* figuratively and *improperly* ascribed unto God, in the Holy *Scriptures*, as by an *Anthropomorphosis*, the members of a man, *eyes*, *eares*, *nostrils*, *mouth*, *hands*, *feete*, &c. or the senses and actions of man, as *seeing*, *hea-*

Marke 14. 61 Act. 17. 25. Rom. 11 35, 36. 1 Tim. 6. 15. Matth. 25. 34. Iam. 1, 17.

*ring*,

ring, *ſmelling*, *working*, *walking*, *ſtriking*, *&c.* By an *Anthropopatheia*, the affections, and paſſions of a man, as *gladneſſe*, *griefe*, *joy*, *ſorrow*, *love*, *hatred*, *&c.* or by an *Analogie*, as when he is named a *Lion*, *a Rocke*, *a Tower*, *a Buckler*, *&c.* Whoſe ſignification every * Commentary will expreſſe.

* See Maſter *Wilſons* Dictionary of the Bible, moſt profitable for this purpoſe.

*Of all theſe Attributes, we muſt hold theſe generall Rules.*

NO *Attribute* can ſufficiently expreſſe the *Eſſence* of GOD, becauſe it is infinite, and ineffable.

*Whatſoever* therefore is *ſpoken of* GOD, *is not* GOD; but ſerveth rather to helpe our weake underſtanding, to conceive in our reaſon: and to utter in our ſpeech, the *Majeſty* of his *Divine Nature*, ſo *farre* as hee hath vouchſafed to reveale himſelfe unto us in his *Word*.

*Attributa omnipotentiæ non tantùm ſingulis diuinitatis perſonis competunt.*

1. *All the Attributes of* GOD belong to every of the three *Perſons*, as well as to the *Eſſence* it ſelfe, with-

with the limitation of a *Personall propriety*. As the *mercy* of the *Father*, is mercy *begetting*: the *mercy* of the *Sonne*, is mercy *begotten*: the *mercy* of the *holy Ghost*, is mercy *proceeding*: and so of the rest.

3. The *Essentiall Attributes* of GOD, differ not from his Essence. Because they are so in the Essence, that they are the *very Essence* it selfe. * In GOD therefore there is nothing which is not either his *Essence* or *Person*.

* *In Deo nihil est, quod non sit ipse Deus, Zanc.*

4. The *Essentiall Attributes* of God, differ not *Essentially*, nor *really* one from another, (because whatsoever is in God, is *one* most *simple Essence*, and one admits no division) but onely in *our reason* and *understanding*, which being not able to know Earthly things, by one *simple Act*, without the helpe of many *distinct Acts*, must of necessity have the helpe of many distinct Acts to know the *Incomprehensible* God. Therefore (to speake properly) there are not in God *many Attributes*, but * *one onely* which is

* *Omnia in divinis sunt unum, ubi non obviat relationis oppositio.*

is nothing else but the *Divine Essence* it selfe, by what Attribute so ever you call it. But in respect of *our reason*, they are said to bee so many different Attributes. For *our* [x] *Understanding* conceives by the name of *Mercy*, a thing differing from that which is called *Iustice*. The *Essentiall Attributes* of *God* are not therefore *really* separable.

5. The *Essentiall Attributes* of God are not *parts* or *qualities* of the Divine Essence, nor [a] *Accidents* in the Essence, as in a Subject: but the *very* [b] *whole and entire Essence of God*. So that every such *Attribute* is not *aliud & aliud*, another and another thing, but one and the same thing. There are therefore no *Quantities* in God, by which hee may be said to bee *so much and so much*: nor *Qualities*, by which he may be said to be *such* and *such*: but [c] whatsoever *God* is, hee is *such* and the *same* by his *Essence*. By this *Essence* he is

[x] *Attributa Dei omnia ita in ipso sunt, ut sint ipsum; ita insunt, ut nihil ponere dat nihil subsequatur, sed ex intellectione nostra (quæ perquam umbratilis est) alia alijs prius animo comprehenduntur.* Senliger. Ex 365 sect. 6.

[a] *Quæ de Deo dicuntur πρός τι, relationes ad creaturas & sic secundum accidens, non exprimunt mutationem in divina essentia sed in creaturis*

*factam. Negantur ergo de deo accidentia realia, non autem prædicata accidentalia.* [b] *Omnia quæ in Deo sunt, ita insunt, ut sint ipse Deus.* [c] *Essentia divina identificat sibi omnia quæ sunt in divinis.* Biel. sup. 1. sen. d. 2. q. 5.

wise,

*wise*, and therefore *Wisedome* it selfe: by his *Essence* he is *Good*, and therefore *goodnesse* it selfe: by his *Essence* hee is *mercifull*, and therefore *mercy* it selfe: by his *Essence* hee is *just*, and therefore *Justice* it selfe, &c. In a word GOD is *great* without *Quantity*: *Good*, *True*, and *Just* without *Quality*: *Mercifull* without *Passion*: An act without *motion*: *every where* present without *sight*: without *time*, the *first* and the *last*; the Lord of all Creatures, from whom all receive themselves, and all the *good* they have, yet neither *needeth*, *nor receiveth* hee any increase of goodnesse or happinesse from any other.

*Exhibet omnia, accipit nihil; ipsum igitur bonum est Deus ipse semper.* Trismeg. serm. 2. Plin.

This is the plaine *description* of God, so farre as hee hath revealed himself to us in his *Word*.

This doctrine (of all other) every true *practitioner of Piety*, must *competently* know, and *necessarily* beleeve, for foure *speciall uses*.

1. That wee may *discerne* our *true* and *onely* GOD; from all *false gods* and *idols*: for the description

of

of God, is properly [a] knowne onely to his *Church*, in whom hee hath thus graciously manifested himselfe.

[a] Psal. 147. 19. 20. Ier. 10. 25.

2. To *possesse* our hearts with a greater awe of his *Majesty*, whilest wee *admire him* for his *simplenesse* and *infiniteneſſe*: *adore* him for his *Unmeasureableneſſe*, *Unchangeableneſſe*, and *Eternity*: *seeke wisedome* from his *Understanding* and *Knowledge*: *submit our selves* to his blessed *Will* and *Pleasure*: *love him*, for his *Love*, *Mercy*, *Goodnesse*, and *Patience*: *trust to his Word*, *because of* his *Truth*: *feare* him *for* his *Power*, *Justice*, and *Anger*; *reverence* him for his *Holinesse*: and *prayse* him for his *Blessednesse*, and to depend all our life on him, who is the onely AUTHOR of our *life*, *being*, and all the *good things* wee have.

3. To *stirre us up* to imitate the *Divine Spirit* in his Holy Attributes: and to beare (in some measure) the Image of his *Wisedome*, *Love*, *Goodnesse*, *Justice*, *Mercy*, *Truth*,

*Truth*, *Patience*, *Zeale*, and *Anger*, against sinne, that we may bee *wise*, *loving*, *just*, *mercifull*, *true*, *patient*, and *zealous* as our God is.

4. Lastly, that wee may in our Prayers and Meditations *conceive* aright of his Divine *Majesty*, and not according to those grosse and blasphemous *imaginations*, which naturally arise in mens braines: as when they conceive God to be like an old *Man sitting in a chaire*: and the blessed *Trinity* to bee like that *tripartite Idoll*, which Papists have painted in their Church-windowes.

When therefore thou art to pray unto GOD, let thine *heart* speake unto him, as to that [a] *Eternall*, [b] *Infinite*, [c] *Almighty*, [d] *Holy*, [e] *Wise*, [f] *Just*, [g] *Mercifull*, [h] *Spirit*, and *most* [i] *perfect*, [k] *indivisible Essence of three severall Persons*, *Father*, *Sonne*, *and Holy Ghost*: *who being* [l] *present in all places*, [m] *ruleth Heaven*, *and Earth*, *understandeth* [n] *all mens hearts*, [o] *knoweth all mens miseries*; *and is*

[a] Psal. 90. 2.
[b] 1 King. 8. 27.
[c] Gen. 17. 1. Iob. 15. 25.
[d] Apoc. 4. 8. & 15. 4.
[e] Rom. 11. 33. & 16 17.
[f] Exod. 34. 6, 7. Psal. 108. 4. & 103. 11. & 145. 8. 9.
[g] Deut. 32. 4 Gen. 8. 25. Psal. 145. 17
[h] Ioh. 4 34. 2 Cor. 13 14. 16, 28. Dan 4 32.
[i] Deut. 32. 4.
[k] 1 Ioh. 5 7. Mat. 3. 16. Mat. 28 19.
[l] 2 King 8. 27. Psal. 139. 27. 8. Ier. 23. 13.
[m] Isa. 48.
[n] 1 King. 8. 30. Ier. 17. 10.
[o] Isa. 62. 16.

onely,

*onely* P *able to beſtow on us all graces which we want, and to deliver all penitent ſinners, who with faithfull hearts ſeeke (for Chriſts ſake) his helpe, out of all their afflictions and troubles whatſoever.*

P 1 Sam. 10. 15. Mat. 17. 8.

The ignorance of this true knowledge of GOD, makes many to make an Idoll of the true *God*, and is the onely cauſe, why ſo many doe profeſſe *all other parts* of GODS worſhip and religion, with ſo much *irreverence* and *hypocriſie*. Whereas if they did truely know GOD, they durſt not but come to his holy ſervice; and *comming*, ſerve him with *feare* and *reverence*: for ſo farre doth a man feare God, as hee knoweth him; and then doth a man *truely know* GOD, when hee joynes *practice* to *ſpeculation*: And that is,

Firſt, when a man doth ſo acknowledge and celebrate GODS *Majeſty*, as hee hath revealed himſelfe in his Word.

Secondly, when from the true and lively ſenſe of GODS *Attributes*

*butes*, there is bred in a mans heart a *love*, *awe*, and *confidence* in God: for, saith God himselfe; *If I bee a Father, where is my honour? If I be a* LORD, *where is my feare?* O *taste and see, that the Lord is good!* saith *David*. Hee that hath not by *experience* tasted his *goodnesse*, knowes not *how good* he is. *He* (saith *Iohn*) *that saith he knoweth* GOD, *and keepeth not his Commandements, is a lyar, and the Truth is not in him.* So farre therefore as wee *imitate* GOD in his *Goodnesse*, *Love*, *Iustice*, *Mercy*, *Patience*, and other Attributes, *so farre doe wee know* Him.

Psal. 34. 9.

1 Ioh. 2. 4.

Thirdly, when with inward *groanes*, and the serious *desires* of our hearts, wee *long* to attaine to the perfect and plenary knowledge of his *Majesty*, in the life which is to come.

Lastly, this discovers how few there are, who doe truely *know God*; for no man knoweth GOD, but hee that *loveth* him, and how can a man choose but *love* him, being

ing the *Soveraigne good*, if he know him? Seeing *the nature of GOD is to enamour men with the love of his goodnesse*; And whosoever loveth any thing *more then GOD, is not worthy of GOD*: and such is every one, who settles the love and *rest* of his *heart* upon any thing *besides GOD*. If therefore thou dost beleeve that GOD is *Almighty*, why doest thou feare *Divels* and *enemies*, and not confidently *trust in GOD*, and crave his helpe in all thy troubles and dangers? If thou beleevest that GOD is *infinite*, how darest thou provoke him to *anger*? If thou beleevest that GOD is *simple*, with what heart canst thou *dissemble* and play the *hypocrite*? If thou beleevest that GOD is the *Soveraigne good*, why is not thy heart more settled upon him, then on all *Worldly good*? If thou doest indeed beleeve that GOD is a *just Judge*, how darest thou live so securely in sinne without repentance? If thou dost truely beleeve, that GOD is most *wise*, why dost

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doeſt not thou referre the events of *croſſes* and *diſgraces* unto him, who knoweth how to *turne all things to the beſt, unto them that love him?* Rom. 8. 28. If thou art perſwaded, that God is true: why doeſt thou doubt of his promiſes? And if thou beleeveſt that GOD is *Beauty* and * *Perfection* it ſelfe, why doeſt not thou make him alone the chiefe end of all thine *affections* and *deſires?* for if thou loveſt beauty, hee is moſt faire: if thou deſireſt *riches*, hee is moſt *wealthy*, if thou ſeekeſt *wiſedome*, he is moſt *wiſe*. Whatſoever *excellency* thou haſt ſeene in any *creature*, it is nothing but a *ſparkle* of that, which is in *infinite* * *perfection* in GOD: and when in Heaven wee ſhall have an *immediate Communion* with GOD, wee ſhall have them all perfectly in him, *communicated* unto us. Briefely, in all *goodneſſe* Hee is *All* in *All*. * Love that one *good* GOD; and thou ſhalt love him, in whom all the *Good of Goodneſſe* conſiſteth. Hee that would therefore attaine

* *Si te habeam ſolum ſanè ruat arduus æther, Tellus rupta ſuo diſſiliatque loco.*

* *Creata omnia perfectiõi ſunt in Deo quàm in ſeipſis.* Dion. de divin. cap. 8.

* *Ama unum illud bonum in quo omne bonum eſt, & ſufficit.* Anſel. in Proſ. c. 25.

attaine to the *saving knowledge of God*, must learne to know him by *love*. For *God is love*, and [a] *the knowledge of the love of GOD passeth all knowledge*. For *all* knowledge besides to know [b] how to *love GOD*, and to *serve him onely*, is nothing upon *Salomons* credit, but *vanity of vanities, and vexation of spirit*.

Kindle therefore, O my [c] *Lady*, nay rather, O my [*] *Lord Charity*, the love of thy selfe in my soule especially, seeing it was thy good pleasure, that being [d] reconciled by the blood of Christ, I should bee brought, by the knowledge of thy grace, to the *Communion* of thy glory, wherein onely consists my *soveraigne good* and happinesse for ever.

Thus, by the light of his *owne Word*, we have seene the *back-parts of Jehovah Elohim*, the eternall *Trinity*, whom to *beleeve*, is saving *faith* and *verity*. And unto whom from all *Creatures* in Heaven and Earth, be all *praise*, *dominion*, and *glory* for ever. *Amen*.

[a] Eph. 3. 19. 1 Iohn 4.

[b] Kemp. de Im. Christ. c. 1.

[c] Eccl. 12. 17

[*] *Domine, immo Dominus Christus*, Bern.

[d] Rom. 5. 9, 10. Ioh. 17. 3. 22. 1 Cor. 15. 8.

*Thus*

*Thus farre of the* knowledge of GOD. *Now of the knowledge of a* Mans ſelfe. *And firſt of the* ſtate *of his* miſery and corruption *without renovation by Chriſt.*

*Meditations of the miſeries of a man, not reconciled to God in Chriſt.*

*Damnatus antequam natus.* Aug.

O Wretched Man, where ſhall I beginne to deſcribe thine *endleſſe* miſery! who art *condemned* as ſoone as *conceived*; and adjudged to *eternall* death, before thou waſt borne to a temporall life. A beginning indeed I finde, but no *end* of thy miſeries. For when *Adam* and *Eve*, being created after Gods owne *Image*, and placed in Paradiſe, that they and their Poſterity might live in a bleſſed ſtate of life immortall, having Dominion of all earthly creatures, and onely reſtrained from the fruite of *one tree*, as a ſigne of their *ſubjection* to the Almighty Creator; though God

God forbad them this one small thing under the penalty of eternall death; yet they beleeved the *Divels word* before the *Word of God*; making *God* (as much as in them lay) *a lyar*. And so being *unthankefull* for all the benefits which God bestowed on them, they became *male-contented* with their present state, as if God had dealt *envyously* or *niggardly* with them: and beleeved that the *Divell* would make them partakers of farre more glorious things, then *ever* God had bestowed upon them, and in their pride they fell into *high treason* against the *most High*, and disdaining to bee Gods Subjects, they affected blasphemously to be *gods themselves* equals unto *God*. Hence, till they repented (losing *Gods Image*) they became like unto the *Divell*: and so all their posterity, as a *Traiterous* brood (whilest they remaine *impenitent*, like thee,) are subject in this life to all *cursed miseries*, and in the life to come, to the *everlasting fire*, prepared for the *Divell* and his angels.

Lay

Lay then aside for a while thy *doting vanities*, and take the view with mee of thy *dolefull miseries*: which duely surveyed, I doubt not, but that thou wilt conclude, that it is farre better, never to have *Natures being*, than not to *bee* by *Grace*, a *Practitioner* of religious *Piety*.

Consider therefore thy misery.

1. In thy *life*.
2. In thy *death*.
3. After *death*.

*In thy life.*

1. The miseries accompanying thy *body*.
2. The miseries which deforme thy *soule*.

*In thy death*, The miseries which shall oppresse thy body and soule.

*After death*, The miseries which shall over-whelme both body and soule together in Hell.

And first, let us take a view of those miseries which accompany thy body, according to the foure ages of thy *life*.

1. *Infancy*.

2. *Youth*.

Youth.
Manhood.
Old age.

## *Meditations of the miseries of infancy.*

WHat wast thou, being an *Infant*, but a *brute*, having the shape of Man? Was not thy *body* conceived in the heate of lust, the secret of shame, and staine of *Originall sinne*? And thus wast thou cast naked upon the Earth, all imbrewed in the *blood* of filthinesse, (filthy indeed; when the Sonne of GOD, who disdained not to take on Him mans *nature*, and the infirmities thereof: Yet thought it unbeseeming his Holinesse, to bee conceived after the sinnefull manner of Mans conception.) So that thy Mother was ashamed to let thee know the manner thereof: What cause then hast thou to boast of thy *Birth*, which was a *cursed* paine to thy Mother, and to thy selfe the *entrance* into a troublesome life? the

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greatneſſe of which miſeries, becauſe thou couldeſt not utter in words, thou diddeſt expreſſe (as well as thou couldeſt) in weeping teares.

### 2. *Meditations of the miſeries of Youth.*

WHat is *Youth*, but an untamed *Beaſt?* all whoſe actions are *raſh* and rude, not capable of good counſell, when it is given? and *Ape-like*, delighting in nothing but in toyes and bables? Therefore thou no ſooner beganſt to have a little ſtrength and diſcretion, but forthwith thou waſt kept under the rodde, and feare of Parents and Maſters: as if thou haddeſt beene borne to live under the *diſcipline of others*, rather than at the *diſpoſition* of thine *owne will*. No *tyred horſe* was ever more willing to bee rid of his burthen, than thou waſt to get out of the ſervile ſtate of this bondage. A ſtate not worthy the deſcription.

## 3. Meditations of the miseries of Man-hood.

WHat is *Mans* state, but a Sea, wherein (as waves) *one* trouble ariseth in the necke of *another*; the latter *worse* than the former? No sooner didst thou enter into the *affaires* of this world, but thou wast inwrapped about with a *cloud of miseries*. Thy *flesh*, provokes thee to *lust*, the world allures thee to pleasures, and the *Divell* tempts thee to all kinde of sinnes; *feares of enemies* affright thee, *suites in Law* doe vexe thee, *wrongs* of ill *neighbours* doe oppresse thee, cares for wife and children doe consume thee, and *disquietnesse* twixt open *foes* and false *friends*, doe in a manner confound thee: Sinne stings thee *within*; *Satan* layes snares before thee. Conscience of sinnes past doggeth behinde thee. Now *adversity* on the left hand frets thee, anon *prosperity* on thy right hand flatters thee: *over thy head* Gods vengeance due

to thy sinne, is ready to fall upon thee: and *under thy feete*, *Hell-mouth* is ready to swallow thee up. And in this *miserable* estate whither wilt thou goe for rest and comfort? the house is full of *cares*, the *field* full of *toyle*; the *Countrey* of *rudenesse*, the *City* of *factions*; the Court of *Envy*, the *Church* of *Sects*, the *Sea* of *Pirats*, the *Land* of *Robbers*. Or in what *state* wilt thou live; seeing *wealth* is envied, and *poverty* contemned; *wit* is distrusted, and *simplicity* is derided? *Superstition* is mocked, and *Religion* is suspected; *Vice* is advanced, and vertue is disgraced? Oh with what a *body of sinne* are thou compassed about in, a *World of wickednesse*? What are thine *Eyes*, but *Windowes* to behold vanities? What are thine *Eares*, but *flood-gates*, to let in the streames of iniquity? What are thy *Senses*, but *matches* to give fire to thy lusts? What is thine *Heart*, but the *anvill*, whereon *Satan* hath forged the ougly shape of all lewd affections? Art thou *nobly*

descended?

descended? thou must put thy selfe in perill of *forraigne warres*, to get the reputation of *earthly honor*; oftentimes hazard thy *life* in a desperate combate, to avoyde the aspersion of a Coward. Art thou borne in *meane* estate? Lord! What paines and drudgery must thou indure at *home* and *abroad*, to get maintenance? and all perhaps scarce sufficient to serve thy necessity; and when (after much service and labour) a man hath got something; how little *certainty* is there in that which is gotten? seeing thou seest by dayly experience, that hee who was *rich* yesterday, is to day a *begger*, hee that yesterday was in *health*, to day is *sicke*: hee that yesterday was *merry* and *laughed*, hath cause to day to *mourne* and *weepe*: he that yesterday was in *favour*, to day is in *disgrace*; and he, who yesterday was *alive*, to day is *dead*: and thou knowest not *how soone*, nor in *what manner* thou shalt dye thy selfe. And who can enumerate the *losses*, *crosses*, *griefes*, *disgraces*, *sicknesses*, and *calamities*

which are incident to sinnefull man? To speake nothing of the death of *friends* and *children*, which oftimes seemes to be unto us far more bitter than present death it selfe.

## *Meditations of the Misery of old age.*

WHat is *old age*, but the *receptacle* of all *maladies*? for if thy lot bee to draw thy *dayes* to a long *date*, in comes old bald-headed *age*, stooping under *dotage*, with his *wrinckled* face, *rotten* teeth, and *stinking* breath: *teasty* with Choler, *withered* with drinesse, *dimmed* with blindnesse, *absurded* with deafenesse, *overwhelmed* with sicknesse, and *bowed together* with weaknesse, having no use of any sense, but of the sence of paine: which so racketh every member of his body, that it never easeth him of griefe, till he hath throwne him downe to his *grave*.

Thus farre of the miseries which accompany the body. Now of the mise-

miseries which accompany chiefly the soule in this life.

*Meditations of the misery of the Soule in this life.*

THE misery of thy Soule will more evidently appeare, if thou wilt but consider,

1. The *felicity* shee hath lost.
2. The *misery* which shee hath *pulled* upon her selfe by sinne.

1. The *felicity lost*, was first the fruition of the *Image of God*, whereby the Soule was like unto God in *knowledge*, enabling her perfectly to understand the *revealed will of God*. Secondly, *true holinesse*, by which shee was free from all prophane *error*. Thirdly, *Righteousnesse*, whereby shee was able to incline all her naturall *powers*, and to frame uprightly all her *actions*, proceeding from those *powers*. With the losse of this *divine Image*, shee lost the *Love* of God, and the blessed *communion*

[1] Col. 3, 10. Rom. 12. 2.

which shee had with his *Maiesty*: wherein consisteth her *life*, and *happinesse*. If the losse of *earthly* riches vexe thee so much, how should not the losse of this *divine treasure* perplexe thee much more?

2. The misery which shee pulled upon *her selfe*, consists in two things:

1. *Sinfulnesse.*
2. *Cursednesse.*

1. *Sinfulnesse* is an universall corruption, both of her *Nature* and *actions*: for her [a] *Nature* is infected with a *proneness* to every sinne continually, the [b] *Mind* is stuffed with *vanity*, the [c] *Vnderstanding* is darkened with *ignorance*, the [d] *Will* affecteth nothing but vile and *vaine things*: All her [e] Actions are evill: yea, this deformity is so *violent*, that oftentimes in the regenerate soule, the *Appetite* will not obey the government of *Reason*, and the *Will* wandereth after, and yeelds consent to sinnefull motions. How great then is the violence of the *Appetite* and *Will* in the *Reprobate* soule,

[a] Eph. 2. 3. Gen. 6 5.
[b] Rom. 12. 2. Eph 4. 17.
[c] 1 Cor. 2. 14
[d] Phil. 2. 3.
[e] Rom 3. 12. Rom 7. 19.

soule, which still remaines in her Naturall corruption? Hence it is, that thy wretched *Soule* is so deformed with *Sinne*, defiled with *lust*, polluted with *filthinesse*, outraged with *passions*, over-carried with *affections*, pining with *Envy*, overcharged with *Gluttony*, surquedred with *Drunkennesse*, boyling with *Revenge*, transported with *Rage*; and the glorious *Image* of God transformed to the ougly *shape* of the [f] *Divell*, so far as it once [g] *repented the Lord that ever he made man*.

[f] Iohn 8. 44.
[g] Gen. 6. 6.

From the former flowes the other part of the *Soules misery*, called [h] *cursednesse*, whereof there are two degrees.

[h] Deut. 27. 26. Gal. 3. 10. Psal. 119. 21.

1. *In part.*
2. *In the fulnesse thereof.*

1. *Cursednesse in part* is that which is inflicted upon the Soule in *life*, and *death*, and is *common* to her with the body.

The *cursednesse* of the soule in *life*, is the *wrath of God*, which lieth upon such a creature, *so farre*, as that *all* things, not *onely calamities*, but

also very [i] *blessings* and [k] *graces* turne to ruine. [l] *Terrour of Conscience*, drives him from GOD and his service, that hee dares not come to his Presence and Ordinances; but is [m] *given* up to the [n] slavery of *Satan*, and to his owne *lusts*, and vile *affections*.

This is the *cursednesse* of the Soule in *life*: now followes the *cursednesse* of the Soule and Body in *Death*.

[i] Rom. 2. 4, 5. Ier. 28. 13.
[k] Isa. 28. 13.
[l] Gen. 3. 8. 10 & 4 14. Heb. 2. 15.
[m] Rom. 1. 21. 24. 26.
[n] Eph. 2. 2. Col. 1. 1, 13.

## *Meditations of the misery of the Body and Soule in death.*

AFter that the *aged-man* hath conflicted with long sicknesse, and having endured the brunt of *paine*, should now expect some *ease*: in comes *Death* (Natures *slaughter-man*, Gods *curse*, and Hels *Purveior*) and lookes the *old man* grimme and blacke in the face: and neither pitying his *age*, nor regarding his long-endured dolours, will not bee hired to forbeare either for silver or gold: nay, he will not take, to spare his life,

skin

*skin for skin*, and all that the old man hath: but *batters* all the principall parts of his body, and arrests him to appeare before the terrible Judge. And as thinking that the *old man* will not dispatch to goe with him fast enough: Lord! how many darts of *calamities* doth hee shoote thorow him, *stitches, aches, crampes, feavers, obstructions, rheums, flegme, collicke, stone, winde, &c.* Iob 2. 4.

Oh what a *gastly sight* it is, to see him then in his bed, when *Death* hath given him his *mortall* wound! What a *cold sweate* over-runnes all his body? What a *trembling* possesseth all his members? the *head* shooteth, the *face* waxeth pale, the *nose* blacke, the *nether Jawbone* hangeth downe, the *Eye-strings* breake, the *Tongue* falttereth, the *Breath* shortneth, and smelleth earthly, the *Throat* ratleth, and at every gaspe the *Heart-strings* are ready to breake asunder.

Now the miserable soule *sensibly* perceiveth her earthly body to beginne to *die*: for as towards the

*dissolution*

*dissolution* of the universall frame of the great *world*, the *Sunne* shall bee turned into darkenesse, the *Moone* into blood, and the *Starres* shall fall from heaven, the *Ayre* shall bee full of stormes, and flashing Meteors, the *Earth* shall tremble, and the *Sea* shall roare, and *Mens hearts* shall faile for feare, expecting the end of such sorrowfull *beginnings*: So towards the *dissolution of man*, (which is the little world) his *Eyes* which are as the *Sunne* and *Moone*, lose their light, and see nothing but blood-guiltinesse of sinne; the rest of the *Senses*, as *lesser Starres*, doe one after another faile and fall: his *Minde*, *Reason*, and *Memory*, as heavenly *powers* of his soule, are shaken with fearefull stormes of *despaire*, and fierce flashings of *Hell-fire*; his Earthly body begins to shake and tremble, and the *humours* like an over-flowing Sea, roare and rattle in his throat, still expecting the woefull *ends* of these dreadfull *beginnings*.

Whilest he is thus summoned to

appeare

appeare at the great *Assizes* of *Gods* Judgement, behold a *Quarter-Sessions*, and Goale-delivery is held within himselfe: where *Reason* sits as Judge, the *Divell* puts in a *Bill* of indictement, as large as that Booke of *Zachary*: wherein is alledged all thy *evill deeds*, that ever thou hast *committed*, and al the *good deeds* that ever thou hast *omitted*, and all the *curses* and *judgements*, that are due to every sin. Thine owne *conscience* shall accuse thee, and thy *Memory* shall give bitter *evidence*, and *Death* stands at the Barre ready, as a cruell *Executioner*, to dispatch thee. If thou shalt thus condemne *thy selfe*, how shalt thou escape the just condemnation *of God*, who knowes all thy mis-deedes better than thy selfe? Faine wouldest thou *put out* of thy mind, the *remembrance* of thy wicked deedes, that trouble thee: but they *flow fuller* into thy *remembrance*, and they will not be *put away* but cry unto thee, *We are thy works and we will follow thee*; And whilest thy soule is thus *within*, out of *peace*

Zach. 5. 2. Rzech. 21. 10.

1 Ioh. 3. 20.

and

and *order*; thy children, wife, and friends trouble thee as fast, to have thee put thy *goods in order*; some crying, some craving, some pittying, some chearing; all like *Fleſh-flies*, helping to make thy *ſorrowes* more *ſorrowfull*. Now the *Divels*, who
Luk.12.20. are come from *hell to fetch away thy ſoule*, beginne to appeare to her; and waite, as ſoone as ſhee comes forth, to take her, and carry her away. *Stay* ſhee would within, but that ſhee feeles the body beginne *by degrees to dye*: and ready like a *ruinous houſe*, to fall upon her head. *Feareſull* ſhee is to come forth, becauſe of thoſe *Hell-hounds* which waite for her comming. Oh, ſhee that ſpent ſo many *dayes* and *nights* in vaine and idle *paſtimes*, would now give the *whole world*, if ſhee had it, for *one houres* delay, that ſhee might have ſpace to repent, and reconcile her ſelfe unto God. But it cannot bee, becauſe her *Body* which joyned with her in the *actions* of ſinne, is altogether now unfit to joyne with her in the exerciſe of repentance:

and

and repentance must be of the *whole man.*

Now she seeth that all her *pleasures* are gone, as if they had never beene: and that but onely *torments* remaine, which *never* shall have end of *being.* Who can sufficiently expresse her *remorse* for her sinnes *past*, her *anguish* for her *present* misery, and her *terrour* for her torments to *come?*

In this extremity, shee lookes every where for helpe, and shee findes her selfe every way *helplesse.* Thus in her *greatest* misery (desirous to heare the *least* word of comfort) shee directs this, or the like speech unto her eyes; O *Eyes*, who in times past were so *quicke sighted*, can yee *spie* no *comfort*, nor any way, how I might escape this dreadfull danger? But the *eye-strings* are *broken*, they cannot see the *candle* that burneth before him: nor discerne whether it be day or night. *Prosopopeia.*

The Soule (finding no comfort in the *Eyes*) speakes to the *Eares*: O *Eares*, who were wont to recreate your

your ſelves with hearing new pleaſant *diſcourſes*, and Muſickes ſweeteſt *harmony*; can you heare any *newes* or *tidings* of the leaſt comfort for mee? The *Eares* are either ſo *deafe*, that they cannot heare *at all*: or the ſenſe of *hearing* is growne ſo weake, that it cannot endure to heare his *deareſt* friends to *ſpeake*. And why ſhould *theſe eares* heare *any tidings* of joy in *Death*, who could never abide to heare the *gladtidings* of the *Goſpell* in his *life*? The *Eare* can miniſter no *comfort*.

Then ſhee intimates her griefe unto the *Tongue*, Oh *Tongue*, who waſt wont to *brag* it out with the *braveſt*, where are now thy bigge and daring *words*? now (in my greateſt need) canſt thou *ſpeake* nothing in my *defence*? Canſt thou neither *daunt* theſe Enemies with *threatning words*, nor *intreate* them with *faire ſpeeches*? Alas, the *Tongue* two dayes agoe lay *ſpeechleſſe*: it cannot in his *greateſt* extremity, either *call* for a *little drinke*, or deſire a friend

friend to take away with his finger the *flegme*, that is ready to *choake* him. Finding here no hope of helpe, shee speakes unto the *Feete*. Where are yee; *O feete*, which sometime were so nimble in *running*, can you *carry* me no where out of this dangerous place? The feete are *stone-dead* already: If they be not *stirred*, they cannot *stirre*.

Then shee directs her speech unto her *hands*: *O hands*, who have beene so often approoved for manhood, in *peace*, and *war*, and wherewith I have so *often* defended my *selfe*, and offended my *foes*; never had I more need than now. *Death* lookes me grim in the face, and kils mee: *Hellish fiends* waite about my bed to *devoure* mee: helpe *now* or I perish for *ever*. Alas, the *hands* are so *weake*, and doe so *tremble*, that they cannot reach to the *mouth* a *spoonefull* of supping, to relieve languishing *nature*.

The *wretched* soule seeing her selfe thus *desolate*, and altogether destitute of friends, helpe and comfort;

fort; and knowing that *within an houre* shee must bee in *everlasting paines*, retires her selfe to the *heart* (which of all members is *primum vivens*, and *ultimum moriens*. i. the first living, and the last dying,) from whence shee makes this *dolefull lamentation* with her selfe:

The dolefull lamentation of the Reprobate soule at the point of death. 2 Sam 22. 5.

O miserable *caitife*, that I am! How do the *sorrowes of death compasse me! How do the floods of Belial make me afraid!* Now have, *indeed*, the snares both of the *first* and *second death* overtaken me at *once*. Oh how *suddenly* hath *Death* stolne upon me with insensible degrees! Like the *Sunne*, which the *Eye* perceives not to moove, though it bee most swift of *motion*. How doth *Death* wreake on me his *spite*, without *pitty*! The God of *mercy* hath utterly forsaken me: and the *Divell*, who *knowes* no *mercy*, waits to take me. How often have I beene warned of this *dolefull day*, by the faithfull *Preachers of Gods* Word, and I made but a *jest* thereat? What profit have I now of all my *pride*, *fine house*, and *brave apparell*?

parell? Whats become of the sweet relish of all my *delicious* fare? All the *worldly goods* which I so *carefully* gathered, would I now give for a good Conscience, which I so carelesly neglected. And what *joy* remaines now of all my former fleshly *pleasures*, wherein I placed my chiefe *delight*? Those *foolish* pleasures were but *deceitfull* dreames, and now they are past like *vanishing shadowes*: but to thinke of those *eternall paines*, which I must endure for those *short pleasures*, *paines* more as *Hell*, before I enter into *Hell*. Yet justly I confesse, as I have *deserved*, I am *serued*; that being made after *Gods Image* a *reasonable soule*, able to *judge* mine owne estate, and having mercy so often *offered*, and I *intreated* to receive it: I neglected *Gods grace*, and preferred the *pleasures of sinne*, before the religious care of *pleasing God*: lewdly spending my *short time*, without considering what accounts I should make at my *last end*. And now *all* the *pleasures* of *my life* being put together, coun-

countervaile not the least part of my *present paines*. My *joyes* were but *momentary*, and gone, before I could scarce *enjoy* them; my *miseries* are *eternall*, and *never* shall know end. Oh that I had spent the *houres* that I consumed in *carding*, *dicing*, *playing*, and other vile exercises, in *reading the Scriptures*, in *hearing Sermons*, in *receiving the Communion*, in *weeping for my sinnes*, in *fasting*, *watching*, *praying*, and in *preparing my soule*, that I might have now departed in the *assured hope* of everlasting salvation! O that I were now to *beginne* my life againe! how would I contemne the *world*, and the *vanities* thereof! how *religiously* and *purely* would I lead my life! how would I *frequent* the *Church*, and sanctifie the *Lords Day*! If *Satan* should offer mee all the treasures, pleasures, and promotions of this world, hee should never entice mee to *forget these terrors* of this last dreadfull houre. But, O corrupt *carkasse*, and stinking *carrion*! How hath the Divell delu-

deluded us? and how have wee *served* and *deceived* each other? and pulled *swift damnation* upon us both? Now is my case more miserable, than the *beast* that perisheth in a ditch: for I must goe to *answer* before the *Judgement seate* of the righteous Iudge of Heaven and Earth; where I shall have none to speake for mee: and these *wicked fiends*, who are privy to all my evill deeds, will *accuse* mee, and I cannot excuse my selfe. *My owne heart already condemnes mee*, I must needs therefore bee *damned* before his *Judgement* seat; and from thence bee carried by these *infernall fiends*, into that *horrible* prison of endlesse torments, and *utter darkenesse*: where I shall *never* more see light, that *first*, most excellent thing that GOD made. I who gloried heeretofore, in being a *Libertine*, am now *inclosed* in the very *clawes* of Satan: as the trembling *Partridge* is within the griping *talons* of the ravenous *Falcon*. Where shall I lodge to night? and who shall bee

my

my companions? Oh, *horrour* to thinke! O *griefe* to consider! *Oh cursed be the day wherin I was borne, and let not the day wherin my mother bare mee, be blessed. Cursed bee the man that shewed my Father, saying, A Childe is borne unto thee, and comforted him. Cursed be that man, because he slew mee not. Oh that my Mother might have beene my grave, or her wombe a perpetuall conception! How is it that I came forth of the wombe, to endure these Hellish sorrowes! and that my dayes should thus end with eternall shame!* Cursed bee the day that first I was united to so *lewd a body*: O that I had but *so much* favour as that I might *never see* thee more! Our *parting* is bitter and dolefull: but our *meeting* againe, to receive at that dreadfull day, the *fulnesse* of our deserved vengeance, will bee farre more *terrible* and *intolerable*. But what meane I thus (by *too late* lamentation) to seeke to *prolong* time? My *last houre* is come: I heare the *heart-strings* breake: this filthy

*House*

*House of Clay* falls on my head; here is neither *hope*, *helpe*, nor *place* of any longer abiding. And must I needs be gone? thou *filthy carkasse*! O *filthy carkasse*, with *fare-ill fare-well*, I leave thee! And so all trembling, she commeth *forth*, and *forthwith* is seized upon by *Infernall fiends*, who carry her with a violence *torrentis similis*, like a torrent to the bottomlesse Lake that burneth with *fire* and *brimstone*: where shee is kept as a *prisoner* in torments, till the *generall* Judgement of the *great Day*.

Apoc. 21 8. Iude v. 6. 1 Pet. 3.19.

The loathsome *carkasse* is afterwards laid in the *grave*. In which action for the most part, the *dead bury the dead*, that is, They who are dead in sinne, bury them, who are dead for sin. And thus the godlesse, and unregenerated *worldling*, who made *Earth* his *Paradise*; his *Belly* his *God*; his *Lust* his *Law*: as in his *life* hee sowed *vanity*, so hee is now *dead*, and reapeth *misery*. In his *prosperity* hee neglected to serve GOD: In his *adversity* GOD refuseth to save *him*. And the *Divell*, whom he

hauing ſerued, moue at length payes him his wages. *Deteſtable* was his life, *damnable* his death. The *Diuell* hath his *Soule*, the *Graue* hath his *carkaſſe*: In which *pit* of corruption, *denne* of death, and *dungeon* of ſorrow, let us leaue the miſerable *Epicure*, ſcorning with his mouth full of earth, his belly full of wormes, and his carkaſſe full of ſtench; expecting a fearefull *reſurrection*, when it ſhall bee re-united with the ſoule, that as they ſinned together, ſo they may bee eternally tormented together.

Apoc. 20. 8. Luke 16. 6. 1 Tim. 5. 6.

Thus farre of the miſeries of the *ſoule and body* in death, which is but *curſednesſe in part*: now followes the *fulneſſe of curſednesſe*: which is the miſery of the *ſoule and body* after death.

*Meditations of the miſery of a man after death, which is the fulneſſe of curſednesſe.*

THE *fulneſſe of curſednesſe* (when it falls upon a *creature*, not able to beare the brunt thereof)

*preſſeth*

*presseth* him downe to that bottomlesse [a] deepe of the endlesse [b] *wrath* of *Almighty God*: which is called the [c] *damnation of hell*. This *fulnesse* of cursednesse is either *particular* or *generall*.

*Particular*, is that which in a lesse measure of fulnesse, lighteth upon the [d] soule *immediatly* as soone as shee is separated from the body. For, in the very *instant* of dissolution, she is in the sight and presence of GOD. For when she ceaseth to see with the Organ of *fleshly eyes*, shee seeth after a spirituall manner, like *Stephen*, who saw the *Glory of God*, and *Iesus standing at his right hand*: or, as a man, who being *blind-borne*, and *miraculously* restored to his sight, should see the *Sunne*, which hee *never* saw before. And there by the *testimony* of her owne *Conscience*, *Christ* the righteous *Judge*, who knoweth all things, *maketh* her, by his *Omni-present Power*, to understand the doome and Judgement that is due unto her sinnes, and what must be her *eternall*

[a] Luk. 8. 28. & 10. 23.
[b] Thes. 1. 10
[c] Mat. 23. 33.

[d] Luk. 16. 22, 23. 1 Per. 3. 19. Iude ver. 6. 7.

Act. 7. 5.

state. And in this manner standing in the *sight* of Heaven, not fit for her *uncleanesse* to come into Heaven; she is said to stand before the *Throne of God*. And so forthwith shee is carried by the *evill Angels*, who came to fetch her with violence into *Hell*, where shee is kept as in a *Prison* in *everlasting paines* and *chaines, under darkenesse unto the Judgement of the great day*: But not in that *extremity* of torments, which shee shall finally receive at the last day.

The *generall* fulnesse of *cursednesse* is in a [e] *greater* measure of *fulnesse* which shall bee inflicted upon both thy [f] *Soule* and *Body*, when (by the mighty power of *Christ* the *supreme Iudge* of Heaven and Earth) the one shall be brought out of *Hell*, and the other out of the *Grave*, as *Prisoners*, to receive their dreadfull doome, according to their evill *deedes*. How shall the Reprobate, by the roaring of the *Sea*, the quaking of the *Earth*, the trembling of the *Powers* of Heaven, and terrours,

*Postquam anima de corpore est egressus subito Iudicium Christi de statum cognoscit. Aug. l. 1. de anim. & ejus Orig. cap. 4. Hier. Ep. ad Pamnat. Anima damnata continuo investitur à Demonibus qui eum de isset ne eum rapientes ad infernum deducunt.* Cyril. Alex. in orat. de exit. anim. Mat. 5. 34. & 23. 21. Luk. 12. 20. Luk 16. 22. 23.

1 Pet 3. 19. Iude ver. 7. Luk. 15. 24. Luk. 1. 31.

e 2 Pet. 4. 9. Iude Ver. 6. Apoc. 11. 8.

f Dan. 12. 1. Ioh 5. 28. 29 Apoc. 20 13 Mat. 24 29. Luk 21. 24, 25.

rours of *Heavenly signes* bee driven, at the worlds end, to their wits end! Oh, what a wofull salutation will there be, betwixt the damned *Soule* and *Body*, at their re-uniting at their terrible day!

O sinke of *Sinne*, O lumpe of *Filthinesse* (will the *Soule* say unto her *body*) how am I compelled to re-enter into thee, not as unto an *Habitation* to rest, but as a *Prison* to bee tormented together! How doest thou appeare in my sight like *Iepthes* Daughter, to my greater torment! Would GOD thou hadst perpetually *rotted* in the grave, that I might never have seene thee againe! How shall wee be *confounded* together, to heare before *God*, *Angels*, and *Men*, laid open all those *secret sins*, which wee *committed* together! Have I lost *heaven*, for the love of such a stinking *carrion*? Art thou the *flesh*, for whose *pleasures* I have yeelded to cõmit so many Fornications? O filthy *Belly*, how became I such a *foole* as to make *thee* my *God*? How mad was I for

The damned soules Apostrophe to the body at their second meeting.

*momentany* joyes to incurre these torments of eternall paines! *Yee Rockes and Mountaines, why skip yee so like Rammes*, Psal. 144.4. and *will not fall upon me, to hide me from the face of him, that comes to sit on yonder Throne; for the great day of his wrath is come, and who shall bee able to stand?* Apoc. 6.16.17. *Why trembleſt thou thus, O Earth, at the presence of the Lord*, and wilt not open thy mouth, and swallow mee up; as thou diddest *Korah*, that I be seene no more?

O *damned furies!* I would yee might without delay, teare mee in *pieces*, on condition that you would teare me unto *nothing*! But whileſt thou art thus in vaine bewailing thy miserie, the *Angels* hale thee violently away from the brinke of thy graye, to some place neere the Tribunall seate of *Christ*; where being as a curſed Goat, separated to stand beneath on Earth, as on the *left hand* of the Judge: *Christ* shall rip up all the *benefits* hee bestowed on thee, and the *torments* he suffered for

Mat. 13.41.
Mat. 24.31.

for thee, and all the *good deedes* which thou haſt *omitted*, and all the *ungratefull villanies* which thou didſt *commit* againſt *him*, and his holy *Lawes*.

*Within* thee thine owne *conſcience* (more than a thouſand witneſſes) ſhall *accuſe thee*: the *Divels*, who tempted thee to all thy lewdneſſe, ſhall on the *one ſide* teſtifie with thy *conſcience* againſt thee: and on the other ſide, ſhall ſtand the *Holy Saints* and *Angels* approving *Chriſts* Juſtice, and deteſting ſo *filthy* a Creature. *Behinde thee* an hideous noiſe of innumerable fellow-damned *Reprobates* tarrying for thy *company*. *Before thee* all the world [h] *burning* in flaming fire. *Above thee*, an irefull *Judge* of deſerved vengeance, ready to pronounce his *ſentence* upon thee. *Beneath thee*, the fiery and ſulphureous mouth of the *bottomleſſe pit*; gaping to receive thee. In this wofull Eſtate, to hide thy ſelfe, will bee *impoſſible* (for on that condition, thou wouldeſt [i] wiſh that the greateſt

h *Anſel. l. Meditat.*

i Apoc. 6. 16, 17.

*Rocke* might fall upon thee:) to *appeare* will bee *intolerable*, and yet thou must stand foorth, to *receive* with other Reprobates this thy *sentence*; *Depart from me, yee cursed, into everlasting fire, prepared for the Devill and his angels.*

Bonavent. Postil. Dom. 3. post Pet. Serm. 2.

*Depart from me*] There is a *separation* from all joy and happinesse.

*Ye cursed*] There is a blacke and direfull *Excommunication.*

*Into fire*] There is the cruelty of *paine.*

*Everlasting*] There is the perpetuity of *punishment.*

*Prepared for the Devill and his Angels.*] Here are thy *infernall* tormenting, and tormented *companions.*

O terrible sentence! from which the condemned cannot *escape*: which being pronounced, cannot possibly bee *withstood*: against which a man cannot *except*, and from which a man can no where *appeale.* So that to the damned, nothing remaines but *hellish torments*: which knowes neither ease of paine, nor end of

time,

*time*. From this *Iudgement seat* thou must be thrust by *Angels* (together with all the damned *Devils* and *Reprobates*) into the *bottomlesse Lake of utter darkenesse*, that perpetually burnes with *fire* and *brimstone*. Whereunto, as thou shalt be thrust; there shall be such *weeping*, *woes*, and *wailing*, that the *cry* of the company of *Core*, *Dathan*, and *Abiram*, when the earth swallowed them up, was nothing comparable to this howling: nay, it will seeme unto thee a *Hell*, before thou goest into *Hell*, but to heare it. Apoc. 22. 8.

Into which bottomlesse *Lake*, after that thou art once *plunged*, thou shalt ever be *falling* downe, and never meete a *bottome*: and in it, thou shalt ever *lament*, and none shall *pity* thee: thou shalt alwayes *weepe* for paine of the *fire*, and yet *gnash* thy teeth for the extremity of *cold*: thou shalt *weepe* to thinke that thy miseries are *past* remedy: thou shalt *weepe* to thinke, that to *repent* is to no purpose: thou shalt *weepe* to thinke, how for the shaddowes

of ſhort *pleaſures*, thou haſt incurred theſe *ſorrowes* of eternall *paines*: thou ſhalt *weepe*, to ſee how that *weeping* it ſelfe can *nothing* prevaile: yea in *weeping*, thou ſhalt *weep more* teares, than there is *water* in the *ſea*; for the *water* of the *ſea* is *finite*, but the *weeping* of a Reprobate ſhall be *infinite*.

Bonavent.

There thy *laſcivious eyes* ſhall be afflicted with ſights of *gaſtly Spirits*: thy *curious eares* ſhall bee affrighted with hideous noyſe of *howling Divels*, and the gnaſhing teeth of *damned Reprobates*: thy *dainty Noſe* ſhall bee cloyed with noyſome ſtench of *Sulphur*: thy *delicate Taſte* ſhall bee pained with intolerable *hunger*: thy *drunken Throat* ſhall bee parched with unquenchable *thirſt*: thy *Minde* ſhall be tormented to thinke how for the love of *abortive pleaſures*, which periſhed ere they budded; thou ſo fooliſhly loſt *Heavens joyes*, and incurred *Helliſh paines*, which laſt beyond eternity. Thy *conſcience* ſhall ever *ſting* thee like an Adder, when thou

th ou thinkeſt how often *Chriſt* by his Preachers offered the *remiſſion of ſinnes*, and *the Kingdome of Heaven* freely unto thee, if thou wouldſt but *beleeve and repent*; and how eaſily thou mighteſt have obtained mercy in thoſe dayes; how neare thou waſt many times to have *repented*, and yet didſt ſuffer the Divell and the World, to keepe thee ſtill in *impenitency*, and how the *day* of mercy is now paſt, and will never *dawne* againe.

How ſhall thy underſtanding bee racked to conſider, how for *Momentany riches*; thou haſt loſt the *eternall treaſure*; and changed *Heavens* felicity for *Helle* miſery! where every part of thy body without intermiſſion of paine, ſhall bee continually tormented *alike*.

In theſe *Helliſh torments*, thou ſhalt bee for *ever* deprived of the *Beatificall ſight* of GOD, wherein conſiſts the *Soveraigne good*, and life of the ſoule. Thou ſhalt never ſee *light*, nor the leaſt *ſight* of joy, but lie in a perpetuall *Priſon* of *utter*

*darkenesse*: where shall be no *order*, but *horror*: no voice, but of *blasphemers*, and *howlers*: no *noise*, but of *tortures* and *tortured*: no *society*, but of the *Devill* and his *Angels*, who being tormented themselves, shall have no other *ease*, but to wreake their fury in *tormenting* thee. Where shall bee *punishment* without *pittie*; *misery*, without *mercy*; *sorrow* without *succour*; *crying*, without *comfort*; *mischiefe* without *measure*; *torment* without *ease*; where the *Worme dieth not, and the fire is never quenched*; where the *wrath* of GOD shall seaze upon the Soule and body, as the *flame of fire* doth on the lumpe of *Pitch* or *Brimstone*. In which *flame* thou shalt ever bee *burning*, and never *consumed*: ever *dying*, and never *dead*: ever *rearing* in the pangs of death, and never rid of those pangs, nor knowing end of thy *paines*. So that after thou hast endured them so many thousand yeeres, as there are *grasse* on the *earth*, or *sands* on the *Sea-shore*, thou art no *nearer* to have an

Mat. 9.

an end of thy torments, than thou wast the first day that thou wast cast into them: yea so farre are they from ending, that they are ever but beginning. But if after a *thousand times* so many *thousand yeeres*, thy damned soule could but conceive a hope, that those her torments should have an end; this would bee *some* comfort, to thinke that at *length* an end will come. But as oft as the *Mind* thinketh of this word *Never*, it is as *another* Hell, in the *middest* of Hell.

This thought shal force the damned to cry, ἰοὰὶ, ἰοὰὶ, as much as if they should say, ἀὶν ἀὶὶ, ἀὶν ἀὶὶ. O Lord *not ever*, *not ever* torment us thus. But their *conscience* shall answere them as an *Eccho*, ἀὶὶ ἀὶὶ, *ever*, *ever*. Hence shall arise their dolefull ἰοὰὶ *woe* and *alas* for evermore.

This is that *second death*, the *generall perfect fulnesse of all cursednesse* and misery: which every damned Reprobate must *suffer*, so long as God and his *Saints* shall enjoy *blisse* and *felicity* in heaven for evermore.

Thus

Thus farre of the *misery* of man in his state of *corruption*, unlesse that hee bee renewed by Grace in Christ.

Now followes the *knowledge* of *Mans selfe*, in respect of his state of regeneration by *Christ*.

## *Meditations of the state of a Christian reconciled to God in Christ.*

NOw let us see, how *happy* a *godly* man is, in his state of *renovation*, being reconciled to God in *Christ*.

*The godly man*, whose corrupt nature is *renewed* by grace in *Christ* and become a *new creature*, is blessed in a three-fold respect. First, in his life. Secondly, in his death. Thirdly, after death.

1. His *blessednesse* during this life, is but *in part*, and that consists in seven things.

1. Because he is *conceived* of the [a] *Spirit* in the wombe of his [b] Mother the *Church*: and is [c] *borne not*

a Ioh 3.5.
b Gal 4 26.
c Ioh.1. 13.

of

*of blood, nor of the will of the flesh, nor of the will of Man, but of God,* who in *Christ* is his [d] *Father*:: So that the [e] *Image of God* his *Father* is renewed in him every day more and more.

d Gal.4.6,7 2 Cor.9.8.
e Eph. 4. 2. 3. 13. Col.3.10.

2. Hee hath, for the *merits* of *Christs sufferings*, all his sinnes, *originall*, and *actuall*, with the *guilt* and *punishment* belonging to them, [f] freely and fully *forgiven* unto him. And all the [g] *righteousnesse* of *Christ* as freely and fully *imputed* unto him: and so God is [h] *reconciled* unto him: and [i] *approveth* him as righteous in his sight and account.

f Rom.4. 8, 25. Rom.8. 1.2. 1 Pet.2. 24.
g Rom.4. 5. 19.
h 2 Cor. 5. 19.
i Rom.8 33 34.

3. He is *freed* from *Satans* [k] *bondage*, and is made a [l] *brother* of *Christ*, a *fellow* [m] *heire* of his heavenly Kingdome: and a *spirituall* [n] *King* and *Priest*, to offer up [o] *spirituall sacrifices* to *God by Iesus Christ*.

k Act.16.18. Eph.2. 2.
l Ioh.20.17. Rom. 8 20.
m Rom.8 17
n Apo. 1. 6.
o 1 Pet.2.5. Mal. 3. 17.

4. God *spareth* him, as a *man spareth his owne Sonne, that serveth him*. And this *sparing* consists,

In

In

1. Not taking notice of every fault, but *bearing* with his infirmities, Exodus 34. Verse 6, 7. A loving *Father* will not cast his *childe* out of doores in his sickenesse.

2. Not making his *punishment* when hee is *chastened*, as great as his deserts, Psal. 103. 10.

3. *Chastening* him *moderately*, when hee seeth that hee will not *by any other* meanes bee reclaimed, 2 Samuel 7. Verse 14. 15. 1 Cor. 11. Verse 32.

4. *Graciously accepting* his *endeavours*, notwithstanding the imperfection of his obedience; and so preferring the *willingnesse* of his minde, before the *worthinesse* of his worke, 2 Corinth. 8. 12.

5. Turning the curses which hee deserved, to *crosses*, and fatherly *corrections*; yea all

all [a] things, all [b] calamities of this life, [c] death it selfe: [d] yea, his *very sinnes* unto his good.

5. God gives him his *holy Spirit*,

which

1. [e] *Sanctifieth* him by *degrees* throughout: [f] so that hee doth more and more *die* to sinne, and *live* to righteousnesse.

2. *Assures* him of his [g] *adoption*, and that he is by *Grace* the childe of *God*.

3. *Encourageth* him to come with [h] *boldnesse* and *confidence* into the presence of GOD.

4. *Moveth* him without *feare*, to say unto him, *Abba Father*.

5. *Powreth* into his *heart* the gift of *sanctified prayer*.

6. *Perswadeth* him, that both hee and his *prayers* are accepted and heard of God for *Christ* his *Mediatours* sake.

7. Fils

[a] Rom. 8. 28.
[b] Psal. 89. 31. 33. Psal. 119. 71. Heb. 12. 10. 2 Cor. 12. 7.
[c] 1 Cor. 3. 21. & 15. 54. 55.
[e] Heb. 2. 14. 15.
[d] Luk. 22. 31. 32. Psal. 51. 13. 14. Rom. 5. 20. 21.
[e] 1 Thes. 5. 23.
[f] Rom. 8. 5. 10.
[g] Rom. 8. 16.
[h] Heb 4. 16. Eph. 3. 12. Gal. 4. 6. Rom. 8 15. 16. Zach. 12. 10. Rom. 8. 16. 17.

Rom. 5. 1, & 14. 17.
Rom. 5. 3. & 14. 27.

7. Fills him with
1. *Peace* of conscience.
2. *Joy* in the Holy Ghost: in comparison whereof, all *earthly joyes* seem *vile* and *vaine* unto him.

6. Hee hath a *recovery* of his [a] *soveraignty* over the *creatures*, which he lost by *Adams* fall: and from thence *free* [b] *liberty* of using all things which *God* hath not [c] *restrained*, so that hee may use them with a *good* [d] *conscience*. For *to all things* in Heaven and Earth, hee hath a *sure* [e] *title* in this life: and he shall have the *Plenary* and peaceable [f] *possession* of them in the life to come. Hence it is that all *Reprobates* are but usurpers of all that they possesse, and have no [g] *place* of their owne, but *hell*.

a Psal. 8. 5. &c. Heb. 2. 7, 8.
b 1 Cor. 5. 1. Rom. 14. 14. 1 Tim. 4. 2. &c.
c 1 Cor. 9. 19, 20.
d 1 Cor. 9. 22, 23.
e Heb. 1. 7.
e 1 Cor. 3. 22.
f Mat. 25. 34. 1 Pet. 1. 4.
g Act. 1. 25.

7. Hee hath the *assurance* of GODS *Fatherly* care and protection, day and night over him; which care consists in three things.

1. In-

1. In *providing* all things *necessary* for his *soule* and *body* concerning this life, and that which is to come: so that hee shall bee sure ever, either to have *enough*: or *patience* to bee *content* with that he hath. Mat.6.32. 2 Cor.12.14 Psal. 23. Psal. 34.9. 10.

2. In that God gives his Holy *Angels as Ministers*, a charge, to attend upon him alwayes for his *good*; yea in danger, to *pitch their tents about him for his safety*, where ever he be. Yea, *Gods protection* shall defend him as a *cloud by day, and as a pillar of fire by night:* and his providence *shall hedge him from the power of the Divell.* Heb. 1. 14. Psal. 34. 7. Psal. 91. 11. Isa. 45. 8 Iob. 1. 10.

3. In that *the eyes of the Lord are upon him, and his eares continually open, to see his state*, and to heare his complaint; and in his *good time* to deliver him out of all his troubles. Psal. 34. 15. Gen. 7. 1. Psal. 34. 19.

Thus

Thus farre of the *blessed* estate of the godly, and *Regenerated* man in this life; Now of his *blessed* estate in *death*.

## 2. *Meditations of the blessed estate of a regenerate man in his death.*

WHen God sends *Death* as his *messenger*, for the *regenerated man*, hee meets him *halfe* the way to Heaven: for his [a] *conversation*, and [b] *affections* is there before him. *Death* is neither *strange* nor *fearefull* unto him. Not *strange*, because he [c] *died dayly*: not *fearfull*; because whilest hee *lived*, hee was *dead*; and his life was [d] *hid with Christ in God*. To *Die*, unto him therefore, is nothing else in *effect*, but to [e] *rest from his labour* in this world, to goe [f] home to his [g] *fathers house*, unto the [h] *City of the living God, the heavenly Jerusalem, to an innumerable company of Angels, to the generall assembly and Church of the first borne, to God the Judge of all,*

a Phil. 3. 20.
b Col. 3. 2.
c 1 Cor. 15. 31.
d Col. 3. 3.
e Apoc. 14.
f 2 Cor. 5. 6
g Ioh. 14. 2.
h Heb. 12. 22, &c.

*all, and to the Spirits of just men made perfect, and to Iesus the Mediator of the New Testament.* Whilst his *Body* is sicke, his *Minde* is sound: for, God [i] *maketh all his bed in his sickenesse*, and strengthneth him with *faith* and *patience*, upon his bed of sorrow. And when hee beginnes to enter into the *way of all the world*; hee giveth (like [k] *Iacob*, *Moses* and *Ioshua*) to his children and friends, godly *exhortations* and *counsels*, to serve the *true God*, to worship him *truly* all the dayes of their life. His *blessed* Soule breatheth nothing but *blessings*, and such speeches as savour a *sanctified Spirit*. As his *outward* man *decayeth*, so his *inward* man *increaseth*, and waxeth stronger. When the *Speech* of his tongue *faultereth* the *sighs* of his heart *speake lowder* unto *God*: when the sight of the *Eyes* faileth, the *Holy Ghost* illuminates him inwardly with aboundance of *spirituall light*. His Soule feareth not, but *is bold to goe out of the Bodie, and to dwell with her LORD*. Hee sigheth

[i] Psal. 41.3.

[k] Gen. 49.

[l] 2 Cor. 5.8.

o Phil.1.23. *sigheth* out with *Paul*, o *Cupio dissolvi, I desire to be dissolved and to be with Christ.* And with p *David, As the Hart panteth after the water-brookes, so panteth my soule after thee O God. My soule thirsteth for God, for the living God: when shall I come and appeare before God?* He prayeth

p Psal 42.2.

q Apo.6.10. r Apo.22.10 wh the *Saints*, q *How long O Lord which art holy and true?* r *Come Lord Jesus, come quickly.* And when the

s Iob.14.5. s *appointed time* of his dissolution is come, knowing that hee goeth to his

t Psal. 31.5. t *Father* and *Redeemer* in the peace of a good conscience, and the assured *perswasion* of the forgivenesse of all his sinnes, in the *blood of the Lambe*, he sings with blessed old *Simeon* his

u Luk.2.29. Psal. 37.37. Isa. 57.2. u *Nunc dimittis: Lord, now lettest thou thy Servant depart in peace*, &c. and *surrenders* up his Soule, as it were with his *owne hands, into the hands of his Heavenly Father*, saying with *David*:

x Psal.31.5. x *Into thy hands, O Father, I commend my soule, for thou hast redeemed me, O Lord thou God of Truth.*

Acts 7.5.9. And saying with *Stephen, Lord Jesu receive*

*receive my spirit*; Hee no sooner *yeelds up* his Sacred Ghost, but *immediately* the [z] *Holy Angels*, who attended upon him from his *birth*, unto his *death*: [a] carrie and accompany his *Soule* into *Heaven*, as they did the Soule of *Lazarus* into *Abrahams bosome*, [b] which is the Kingdome of Heaven, whither onely *good Angels* and *good workes* doe accompanie the Soule: the one to *deliver* their [c] *charge*; the other to *receive* their [d] *reward*.

[z] Mat. 18, 10 Act. 12. 15. & 27. 23.
[a] Luk. 16. 22
[b] Mat. 8. 11. Luk. 13. 18. Act. 15. 10, 11. Eph. 1. 10. Heb. 11. 9, 10. 16. & 12. 22, 23.
[c] Psa. 91. 11. Luk. 19. 9 & 9. 31. Heb. 1. 14.
[d] Apo. 14. 13 & 12. 12.

The *Body* in convenient time, as the sanctified [e] *Temple* of the *Holy* GHOST, the [f] *members of* CHRIST, nourished by his *Body*, the [g] price of the *blood of the Sonne of* GOD, is by his *fellow-brethren* reverently laid to [h] *sleepe* in his *grave*, as in the *bed of Christ*: in an assured hope to [i] *awake in the resurrection of the Just*, at the last day to bee partaker with the soule, of life and glory everlasting. And in this respect not onely the *soules*, but the very *bodies* of the faithfull

[e] 1 Cor. 15.
[f] 1 Cor. 6. 15. Mat. 26 20.
[g] 1 Cor. 6. 20. 1 Pet. 1. 19.
[h] 1 Thes. 4. 14. Act. 7. 6. & 8. 2.
[i] Dan. 12. 2. 1 Ioh 5 28. 29. Luk. 14. 14. 1 Thes. 4. 16 17. Apo. 14. 13.

faithfull also are termed *blessed*.

Thus farre the *blessednesse* of the soule and body of the regenerated man *in death*. Now let us see the *blessednesse* of his soule and body *after death*.

### 3. *Meditations of the blessed estate of the regenerated man after death.*

THis state hath three degrees.

1. From the Day of *Death*, to the *Resurrection*.

2. From the *Resurrection*, to the pronouncing of the *Sentence*.

3. After the *Sentence*, which lasts *eternally*.

As soone as ever the *regenerated man* hath yeelded up his Soule unto *Christ*, the holy *Angels* take her into their custody, and *immediately* [a] *carry* her into *Heaven*; and there present her [b] *before* Christ, where shee is *crowned* with a [c] *Crowne* of *righteousnesse* and *glory*; not which shee hath *deserved* by her *good workes*, but which God hath *promised*

a Luk 16.22
b Heb.1.14 & 12. 24.
c Tim. 4.8. Apo. 2.10. 1 Pet.5.

*miſed* of his *free goodneſſe* to all thoſe, who of *love*, have in this life unfainedly *ſerved* him, and *ſought* his glory.

Oh, what *joy* will it bee to thy *Soule*! which was wont to ſee but *miſery* and *ſinners*, now to behold the *face* of the *God of Glory*? Yea, to ſee *Chriſt* wellcoming thee, as ſoone as thou art preſented before *him* by the holy *Angels*, with an *Euge bone ſerve! well done, and welcome good and faithfull ſervant*, &c. *enter into thy Maſters joy*. And what joy will this bee, to behold *thouſand thouſands of Cherubims*, *Seraphims*, *Angels*, *Thrones*, *Dominions*, *Principalities*, *Powers*? All the *holy Patriarchs*, *Prieſts*, *Prophets*, *Apoſtles*, *Martyrs*, *Profeſſors*, and all the *ſoules* of thy *friends*, *Parents*, *Husbands*, *Wives*, *Children* and the reſt of Gods *Saints*, who departed before thee in the true *Faith* of Chriſt, ſtanding before Gods *Throne* in bliſſe and glory? If the *Queen of Sheba*, beholding the *glory* and attendance given to *Salomon*, as it

Col. 1.6. Eph. 1.2.

it were, *raviſhed* therewith, brake out and ſaid; *Happy are thy men,*
1 King. 10. *happy are theſe thy ſervants, which ſtand ever before thee, and heare thy wiſedome*: How ſhall thy *ſoule* bee raviſhed to ſee her ſelfe by *grace* admitted to ſtand with this glorious Company? to behold the bleſſed Face of *Chriſt*, and to heare all the *treaſures* of his Divine *wiſedome!* How ſhalt thou rejoyce to ſee ſo many *thouſand thouſands* wel-comming thee into their Heavenly Society! for as they all *rejoyced* at thy
Luk. 15. *converſion*; ſo will they now bee much *more joyfull* to behold thy *Coronation*: and to ſee thee receive thy *Crowne*, which was laid up for thee againſt thy *comming*. For there
1 Tim. 4. 8. the *Crowne* of *Martyrdome* ſhall be put on the head of a *Martyr*, who for Chriſts Goſpells ſake indured torments: the *Crowne of Virginity* on the head of a *Virgin*, which ſubdued *Concupiſcence*: the *Crowne* of *Piety and Chaſtity* on the head of them, who ſincerely profeſſed Chriſt, and kept their *Wedlocke-bed* undefi-

undefiled: the *Crowne of good works* on the good *Almes-givers* head, who liberally relieved the *poore*; the *Crowne of incorruptible glory* on the head of those Pastors, who by their preaching and good example, have converted soules from the corruption of sinne to *glorifie* God in holinesse of life. Who can *sufficiently* expresse the rejoycing of this Heavenly *companie*, to see thee thus *crowned* with glory, *arrayed* with the shining Robe of righteousnesse, and to behold the *Palme of Victory* put into thy hand? Oh, what *gratulation* will there bee, that thou hast *escaped* all the *miseries* of the World, the *snares* of the Devill, the *paines* of Hell, and *obtained* with them thy eternall *rest* and *happinesse*? for there every one *ioyeth* as much in anothers happinesse, as in his owne, because he shall see him as much loved of God, as himselfe. Yea, they have as many distinct *joyes*, as they have *compartners* of their *joy*. And in this joyfull and blessed state, the *Soule* resteth with Apo. 7. 9.

*Christ* in Heaven, till the *Resurrection*: when as the *number* of her fellow-servants and Brethren bee fulfilled, which the *Lord* termeth but a *little season*. Apoc.7.9.

The *second degree* of mans blessednesse after death, is from the *Resurrection* to the *pronouncing* of the finall *Sentence*. For at the last day,

1. The *Elementary Heavens*, Earth, and all things therein, shall bee [a] *dissolved*, and *purified with fire*. a 2 Pet.3. 10,12,13.

2. At the [b] sound of the *last Trumpet*, or *voice of Christ*, the *Archangell*, the *very same bodies*, which the *Elect* had *before* (though turned to dust and earth) shall arise againe. And in the same *instant*, every mans Soule shall reenter into his *owne body*, by *vertue* of the Resurrection of *Christ*, their head: and be made alive, and *rise* out of their *graves*, as if they did but *awake* out of their *beds*. And howsoever *Tyrants* bemangled their bodies *in pieces*, or consumed them b 1 Cor. 15. 52. 1 Thes.4.16 Ioh.5.28. Ezek.37. Rom.8.11 Rom,5. 17. 1Cor.16.22 Phil.3.10,11 1Thes.4.14.

them to *ashes*: yet shall the *Elect* finde it true at that day, that *not an haire of their head is perished*. Mat. 19. 30.

3. They shall come forth out of their *graves*, like so many *Iosephs* out of *Prison*; or *Daniels* out of the *Lyons Dens*: or *Ionahs* out of *Whales Bellies*. Dan. 4. 12. 1 Thes. 4. 14. *Par est Potestas Dei ad instituendos, & restituendos homines*, Athenagor. Isa. 65. 20.

4. All the bodies of the *Elect* being thus made *alive*, shall arise in that [f] *perfection* of *nature*, whereunto they should have attained by their *naturall temperament*, if no *impediment* had hindred: and in that *vigor of age* that a perfect man is at, about three and thirty yeares old, each in their * *proper sexe*. Whereunto *Divines* thinke the *Apostle* alludeth, when he saith, [g] *till wee all come unto a perfect man, unto the measure of the age* (or stature) *of the fulnesse of Christ*. Whatsoever *imperfection* was before in the body, (as *blindnesse, lamenesse, crookednes*) shall then be done away. *Iacob* shall not *halt*, nor *Isaac* be *blind*, nor *Leah bleare-eyed*, nor *Mephibosheth* bee *lame*: for if *David* would not have

* Tertul. de Resurrect. c. 6 Hier. Epi. 27. & 61. Aug. lib. 12. de Civit. D. c. 17. & omnes Theologi in 4 Sent. dist. 1 44.

[g] Ephe. 4. 13. *Ita communiter tredunt Theologi in 4 Sent. dist. 44. Vide* Aug. de Civit. Dei. lib. 22. c. 15. & 16.

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[b] 1 Cor. 15. 52. 1 Thes.4.16 Ioh.5.28. Ezek.37.

Rom.8.11 Rom.5. 17. 1Cor.16.22 Phil.3.10,11 1Thes.4.14.

them to *ashes*: yet shall the *Elect* finde it true at that day, that *not an haire of their head is perished*. Mat. 19. 30.

3. They shall come forth out of their *graves*, like so many *Iosephs* out of *Prison*; or *Daniels* out of the *Lyons Dens*: or *Ionahs* out of *Whales Bellies*. Dan. 4. 12. 1 Thes. 4. 14. *Per est Potestas Dei ad instituendos, & restituendos homines*, Athenagor. Isa. 65. 20.

4. All the bodies of the *Elect* being thus made *alive*, shall arise in that [f] *perfection* of *nature*, whereunto they should have attained by their *naturall temperament*, if no *impediment* had hindred: and in that *vigor of age* that a perfect man is at, about three and thirty yeares old, each in their * *proper sexe*. Whereunto *Divines* thinke the *Apostle* alludeth, when he saith, [g] *till wee all come unto a perfect man, unto the measure of the age* (or stature) *of the fulnesse of Christ*. Whatsoever *imperfection* was before in the body, (as *blindnesse, lamenesse, crookednes*) shall then be done away. *Iacob* shall not *halt*, nor *Isaac* be *blind*, nor *Leah bleare-eyed*, nor *Mephibosheth* bee *lame*: for if *David* would not have

* Tertul. *de Resurrect. c.* 6 Hier. *Epi.* 27. & 61. Aug. *lib.* 12. *de Civit. D.* c. 17. *& omnes Theologi in* 4 *Sent. dist.* 1 44.

[g] Ephe. 4. 13. *Itacommunitèr credunt Theologi in* 4 *Sent. dist.* 44. *Vide* Aug. *de Civit. Dei lib.* 22. *c.* 15. *i & 16.*

the *blind* and *lame* to come into his *house*; much lesse will *Christ* have *blindnesse and lameness* to dwell in his Heavenly Habitation. *Christ* made all the *Blind* to see, the *Dumb* to speake, the *Deafe* to heare, the *Lame* to walke, &c. that came to him, to seeke his *grace* on earth: much more will hee heale all their *imperfections*, whom hee will admit to his *glory* in *heaven*. *Among those Tribes, there is not one feeble: but the lame man shall leape as an Hart, and the dumbe mans tongue shall sing.* And it is very probable, that seeing God created our *first Parents*, not *Infants*, or *Old men*, but of a *perfect age*, or *stature*; the ἀνάστασις, or *new creation* from death, shall every way be *more perfect* than the πλάσις, or *first frame* of man, from which hee fell into the state of the *dead*. Neither is it like, that *Infancy* being *imperfection*, and *old* age *corruption*, can well stand with the state of a *perfect glorified* body.

Psal. 105. 37
Isa. 35. 6.

5. The *bodies* of the *Elect* being thus raised, shall have foure most excel-

excellent and supernaturall *qualities*: For,

1. They shall be raised in *power*, whereby they shall for ever be freed from all *wants*, and *weakenesses*, and *enabled* to continue, without the use of *meat*, *drinke*, *sleepe*, and other former helps. 1 Cor. 15. 43

2. In *incorruption*, whereby they shall never bee *subiect* to any manner of *imperfections*, *blemish*, *sickenesse*, or *death*. 1 Cor. 15. 41 Isa. 65. 20. *Aug. Ench.* c. 90. Mat. 13. 43. Dan. 2. 13. Luk. 9 31. Zac 9. 10.

3. In *Glory*; whereby their *bodie* shall *shine* as bright as the *Sunne in the firmament*; and which being made *transparent*, their *soules* shall *shine* through, farre more *glorious* than their bodies. Three *glimpses* of which *glory* was seene: First, in *Moses face*: Secondly, in the *transfiguration*: Thirdly, in *Stephens countenance*. Three *instances* and *assurances* of the *glorification* of our bodies, at 1 Thes. 4 17. Exo. 34. 27. Mat. 17. Act. 6. 15.

1 Sam. 18. 4.

Hest. 6. 4.

Vbi volet spiritus, ibi erit & corpus. August. Mat. 24. 28.

that *glorious* day. Then shall *David* lay aside his *Shepherds weed*, and put on the *robe* of the Kings Sonne *Iesus*, not *Ionathans*. Then every true *Mordecai* (who mourned under the *Sackecloth* of this corrupt *flesh*,) shall bee arraied with the Kings *royall apparell*, and have the *Crowne royall* set upon his head, that all the world may see; *how it shall bee done to him, whom the King of Kings delighteth to honour*. If now the rising of *one Sun* makes the morning so glorious; how glorious shall that *day* be, when innumerable *millions* of *millions* of bodies of *Saints* and *Angels* shall appeare more glorious than the *brightnesse* of the *Sun*! the *body* of *Christ* in glory surpassing all.

4. In *Agility*, whereby our bodies shall bee able to *ascend*, and *meet the Lord* at

*at his glorious comming in the ayre* as *Eagles flying unto their blessed carkasse.* To this agility of the Saints glorious bodies, the Prophet alludes, saying; *They shall renew their strength: they shall mount up with wings as Eagles: they shall run, and not be weary, they shall walk, and not faint.* And to this state may that saying of *Wisedome* bee referred: *In the time of their vision they shall shine, and run to and fro, as sparkes among the stubble.*

Isa.40.31. Wisd 3 7. 1 Cor.15.46 *Spiritualia post resurrectionem erunt corpora non quia corpora esse desinent, sed quia spiritu vivificante subsistunt.* Aug.lib.13. de civit. Dei cap.22. Psal.8.5.

And in respect of these foure *qualities*, *Paul* calleth the raised bodies of the Elect, *Spirituall*: for they shall be spirituall in *qualities*, but the same still in *substance*.

And howsoever *sin* and *corruption* make a man in this state of *mortality lower* than *Angels*; yet surely when God shall thus *crowne him with Glory and Honour*, I cannot see, how Man shall bee any thing

*inferiour* to *Angels*. For are they *Spirits*? So is *Man* also in respect of his *Soule*; yea, more than this: they shall have also a spirituall Body, *fashioned like unto the glorious body* of the Lord *Iesus Christ*; in whom mans *nature* is exalted by a *personall union*, into the *glory* of the *God-head*, and individuall society of the blessed *Trinity*: An honour which he never vouchsafed *Angels*. And in this respect man hath a prerogative above them. Nay, they are but *spirits* appointed to bee *Ministers* unto the *Elect*: and as many of them, who at the first disdained this office, and would not keepe their first standing, were for their pride hurled into hell. This lesseneth not the *dignity of Angels*, but extols the greatnesse of Gods *love* to *Mankinde*.

Phil.3.21.

Heb.2.16.

Heb.1.14. Psa.91,11.

Iude v.6.

2 Pet.2.4.

But as for all the *Elect*, who at that second and sudden comming of Christ, shall be found *quicke* and *living*: The * fire that shall burne up the corruption of the world, and the workes therein; shall in a

*2 Pet.3. 10,11,12.

a *moment*

a *moment*, in the *twinckling of an eye*, overtake them as it b finds them, either *grinding* in the *mill* of provision, or walking in the *fields* of pleasure, or *lying* in the *bed* of ease; and so (burning up their drosse and corruption,) of *mortall*, make them *immortall* bodies: and this *change* shall be unto them in stead of *death*.

a 1 Cor. 15.51.
b Luk 17.31

Then shall the *Soule* with joyfulnesse greet her *body*, saying: Oh well met againe, my *deare sister*. How *sweet* is thy voice! how comely is thy countenance, having lien hid so long in the clifts of the *rockes* and in the secret places of the *grave*! Thou art indeed an habitation fit, not onely for mee to dwell in, but such as the *Holy Ghost* thinks meet to reside in, as his *Temple* for ever. The *Winter* of our *affliction* is now past: the *storme* of our *misery* is blowne over and gone. The *Bodies* of our *Elect* Brethren appeare more glorious than the *Lilly-flowers* on the earth: the time of singing *Hallelujah* is come; and the voice of the *trumpet* is heard in

The elect Soules *Apostrophe* to her body at her first meeting in the resurrection. Cant. 2.14.

the Land. Thou hast beene my *Yokefellow* in the Lords labours, and *companion* in persecutions and wrongs, for *Christ* and his *Gospels* sake; now shall wee enter together into our *Masters* joy. As thou hast *borne* with mee the *Crosse*: so shalt thou now *weare* with mee the *Crowne*. As thou hast with mee *sowed* plenteously in *teares*, so shalt thou *reape* with mee abundantly in joy. O *blessed*, aye *blessed* bee that God! who (when yonder *reprobates* spent their whole time in *Pride*, *fleshly lusts*, *eating*, *drinking*, and *profane vanities*) gave us *grace* to joyn together in *watching*, *fasting*, *praying*, reading the *Scriptures*, keeping his *Sabbaths*, hearing *Sermons*, receiving the Holy *Communion*, relieving the *Poore*; exercising (in all humility) the workes of *Piety* to *God*; and walking *conscionably* in the duties of our calling, towards *men*. Thou shalt, anon, heare *no mention* of thy *sins*, for they are *remitted* and *covered*, but every *good work*, which thou hast done for the *Lords* sake,

Psal. 32. 1.

shall

shall be rehearsed, and rewarded.

Cheere up thy heart, for thy *Iudge* is *flesh* of thy *flesh*, and *bone* of thy *bone*. Lift up thy head, behold these glorious *Angels*, like so many *Gabriels*, flying towards us, to tell us, *that the day of our redemption is come*, and to convey us in the clouds, to meet our Redeemer in the Ayre. Loe they are at hand: *Arise therfore my Dove, my Love, my faire One, and come away*. And so like *Roes*, or young *Harts*, they run with *Angels* towards *Christ*, over the trembling mountaines of *Bether*.

Dan. 9. 21. &c.

Luk. 21. 28.

Cant. 2. 1. 3. Vers. 17.

6. Both *quicke* and *dead* being thus *revived* and *glorified*, shal forthwith (by the *Ministery of Gods* holy *Angels*) bee gathered from *all* the *quarters* and parts of the world and *caught up together in the Clouds, to meet the Lord in the Ayre*, and so shall come with him, as a part of his glorious traine, *to iudge the Reprobates and evill Angels*. The *twelve Apostles* shall sit upon *twelve Thrones* (next *Christ*) to iudge the 12. *Tribes*, who refused to heare the

Luk. 17. 34. 35. 36.

1 Thes. 4. 17

1 Cor. 6. 1. 3

the *Gospell* preached by their Ministery,) And all the *Saints* (in *honour* and *order*) shall stand next unto them, as *Judges* also, to judge the evill *angels*, and *earthly minded men*. And as every of them received *grace* in this life, to be more *zealous* of his *glory*, and more *faithfull* in his *Service*, than others: so shall their *glory* and *reward* bee greater than others in that day.

1 Cor. 6. 2, 3.

Apo. 22. 12.

Rom. 26. 2. 2 Cor. 9. 6. Ioh. 14. 1.

*The place whither* they shall bee gathered unto *Christ*, and where *Christ* shall sit in judgement, shall be in the *Ayre*, over the *Valley of Jehosaphat*, by Mount *Olivet*, neare unto *Jerusalem*, Eastward from the Temple, as it is probable for foure reasons.

1 Thes. 4. 17

1. Because the holy *Scripture* seems to *intimate* so much in plaine words. *I will gather all Nations into the valley of Jehosaphat, and plead with them there. Cause thy mighty One to come downe, O Lord: let the Heathen bee wakened, and come up to the valley of Jehosaphat; for there will I sit to Judge all the Heathen*

Ioel 3. 1, 2 &c.

Ver. 11. 12.

2 Chro. 20. 29.

round

*round about. Jehosaphat* signifieth *the Lord will judge*. And this valley was so called, from the great victory which the Lord gave * *Jehosaphat*, and his people over the *Ammonites*, *Moabites*, and inhabitants of *Mount Seir*. Which victory was a Type of the *finall victory*, which *Christ*, the supreme *Iudge* shall give his *Elect* over all their enemies in *that place*, at the last day, as all the *Iewes* interpret it. See Zach. 14. 4, 5. Psal. 51. 1, 2, &c. all agreeing, that the place shall be *thereabouts*.

2. Because that as *Christ* was *thereabouts* crucified, and put to open shame; so *over* that place his glorious Throne should bee erected in the *Ayre*, when he shall appeare in *Iudgement*, to manifest his *Maiesty* and *glory*. For it is meet that *Christ* should in *that* place judge the World with righteous judgement, where hee himselfe was *unjustly* judged and condemned.

3. Because, that seeing the *Angels* shall be sent *to gather together the elect from the foure winds, from*

one

*Name this valley was Mount Moriah, where Abraham sacrificed Isaac Gen. 22. Iacob saw Angels ascending and descending on a ladder Gen. 28. the Angell put up his sword and fire from heaven burnt the sacrifice in Araunahs floore. 2 Sam. 24. Salomon builded the Temple. 2 Chr. 3. 1. Christ preached the Gospel, suffered his passion, and entred into his glory, (*unto*) in Gen. 28.*

*one end of Heaven to the other*; It is most probable, that the *place whither* they shall be gathered to, shall be neare *Ierusalem*, and the *Valley of Iehoshaphat*: which * *Cosmographers* describe to bee in the *middest* of the superficies of the earth: If the *termini à quibus*, bee the foure parts of the World; the *terminus ad quem*, must be about the Centre.

4. Because the *Angels* told the Disciples, that as they saw *Christ* ascend from *Mount Olivet*; which is over the *Valley of Iehoshaphat*: so he shall in *like manner* come downe from Heaven. This is the opinion of *Aquinas*, and all the Schoolemen, except *Lombard* and *Alexander Hales*.

5. Lastly, when *Christ* is *set* in his glorious *Throne*, and all the *many thousands* of his *Saints* and *Angels*, shining more bright than so many *Sunnes* in glory, sitting about him: and the body of *Christ* in glory and brightnesse surpassing them all: The Reprobates being separate, and remaining *beneath* upon the

* The Sea beyond Iordan towards Tyrus, cutteth the middest of the world And Ezech. saith of Ierusalem, *In medio gentium posui eam* That from Sion, as from a centre, the law should bee published to all nations, and there all nations shall bee judged according to the Law. Rom. 2. 12. Act. 2. 11. Richardus *de villa nova*. Thom. in 1. *Sent. Dist.* 47. 48. Mat. 15. 31. Iude ver. 14 Apoc. 20. 11, 12.

the earth; (for the *right* hand signifieth a *blessed*, the *left* hand a *cursed* Estate.) *Christ will first* pronounce the sentence of *absolution*, and blisse upon the *Elect*; First, because hee will thereby *increase* the *griefe* of the *Reprobate* that shall heare it. Secondly, to shew himselfe more *prone* to *Mercy* than to *Judgement*. And thus from his *Throne* of *Maiesty* in the *Ayre*, he shall (in the sight and hearing of all the world,) pronounce unto his *Elect*, *Come ye blessed of my Father, inherit the Kingdome prepared for you, from the beginning of the world*, &c.

Mat. 19. 28. Hilar. in Cant. 21. Anselm. in Mat. c. 25. Psa. 145. 9. Isa. 28. 21. *Ad pœnas tardus Deus est, ad præmia velox.*

Mat. 23. 4.

*Come ye*] Here is our blessed *union* with *Christ*, and by *him*, with the whole *Trinity*.

*Blessed*] Heere is our absolution from all sinnes, and our plenary endowments with all *grace* and *happinesse*.

*Of my Father*] Here is the *Authour*, from whom, by *Christ* proceeds our *felicity*.

*Inherit*] Heere is our *Adoption*.

The

*The Kingdome* ] Behold our *Birth-right* and possession.

*Prepared* ] See Gods Fatherly care for his chosen.

*From the foundation of the world* ] O the *free*, eternall, unchangeable *Election* of God!

How much are those soules bound to love God, who of his meere *good will* and pleasure, chose and loved them, before they *had done either good or evill.*

Rom. 9. 13.

*For, I was hungry, &c.* ] O the *Goodnesse of Christ*, who takes notice of all the *good workes* of his Children, to *reward* them! How great is his *love* to poore Christians, who takes every worke of mercy done to *them* for his sake, as if it had beene done to himselfe! *Come ye to me*, in *whom* ye have *beleeved*, *before ye saw me*: and whom yee have loved and sought for with so much *devotion*, and through so many *tribulations*. *Come now*, from *labour*, to *rest*; from *disgrace* to *glory*: from the jawes of *death*, to the *joyes* of eternall *Life*. For my sake

Ioh. 20. 29. 1 Pet. 1. 8.

ye

ye have beene *railed* upon, *reviled*, and *curſed*. But *now* it ſhall appeare to all thoſe curſed *Eſaus*, that you are the true *Iacobs*, that ſhall receive your *Heavenly Fathers bleſſings*: and *bleſſed* ſhall you be. Your *fathers*, *mothers*, and *neareſt kindred* forſooke, and caſt you off, for my *Truths ſake*, which you maintained: but now *my Father* will bee unto you a *Father*, and you ſhall bee his *Sonnes* and *Daughters* for ever. You were caſt out of your *lands* and *livings*, and *forſook all for my ſake and the Goſpels*. But that it may appeare that you have not *loſt* your *gaine*, but *gained* by your *loſſe*: in ſtead of an *Earthly Inheritance* and poſſeſſions, you ſhall poſſeſſe with me the inheritance of my *Heavenly Kingdome*: where you ſhall be for love, *Sonnes*; for birth-right, *Heires*; for dignity *Kings*; for holineſſe, *Prieſts*; and you may be bold to enter into the *poſſeſſion* thereof *now*, becauſe my *Father prepared* and kept it for you, ever ſince the *firſt foundation of the world was laid*.

Mat.5.11.

Pſal.27.10. Mat.19.29.

Ioh.20.17. 2 Cor.6.18.

Imme-

Immediately after this Sentence of *absolution* and *benediction*, every one receiveth his *Crowne*, which *Christ the righteous Iudge* puts upon their heads, as the *reward* which he hath promised of his *grace* and *mercy*, unto the *Faith* and *good workes* of all them *that loved that his appearing*. Then every one taking his *Crowne* from his *Head*, shall lay it downe (as it were) at the *feet of Christ*; And prostrating themselves, shall with *one heart* and *voice*, in an Heavenly sort and consort, say: *Praise, and Honour, and Glory, and Power, and Thankes bee unto thee, O blessed Lambe, who sitteſt upon the Throne, was killed, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people and Nation, and hast made us unto our God, Kings and Priests, to raigne with thee in thy Kingdome for evermore, Amen.*

2 Tim. 4.8.
1 Pet. 5.4.
Apoc. 4.5.
Apo. 4. 10.
1 Cor. 6. 1. 2, 3, &c.
Mat. 19. 13.

Then shall they sit in their *Thrones* and *Order*, as *Iudges* of the *Reprobates*, and evill *Angels*: by *approving*, and *giving testimony* to the righ-

righteous sentence and judgement of *Christ* the *Supreme Iudge*.

After the pronouncing of the *Reprobates* sentence and condemnation, *Christ* will performe two solemne *Actions*.

1. *The presenting of all the Elect* unto his *Father*. *Behold, O righteous Father, these are they whom thou gavest me. I have kept them, and none of them is lost. I gave them thy Word, and they believed it, and the World hated them, because they were not of the World, even as I was not of the World. And now, Father, I will that those whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; and that I may be in them, and thou in me, that they may be made perfect in one: that the world may know that thou hast sent me, and that thou hast loved them, as thou hast loved me.* Ioh. 17. 12. 14, 23, 24. Ioh. 12. 16.

2. Christ shall deliver up the Kingdome to God, even the *Father*, that is, shall cease to execute his *office of Mediatorship*; wherby as he 1 Cor. 15. 24

is

is *King*, *Priest*, *Prophet*, and *supreme Head* of the *Church*, he suppressed his *Enemies*, and ruled his *faithfull people* by his *Spirit*, *Word*, and *Sacraments*. So that his *Kingdome of grace* over his Church in this world *ceasing*; he shall rule *immediately* as he is God, equall with the *Father*, and the *Holy Ghost*, in his *Kingdome of Glory* for evermore. Not that the dignity of his *Manhood* shall be any thing *diminished*: but that the glory of his *God-head* shall be more manifested: so that as hee is God, hee shall from thenceforth in *all fulnesse*, without all *externall* meanes, rule *all in all*.

From this *Tribunall seat*, *Christ* shall arise, and with all his glorious Company of *Elect Angels* and *Saints*, he shall go up *triumphantly* in order and array, unto the *heaven* of heavens, with such a heavenly noise and Musicke, that now may that song of *David* be truly verified. *God is gone up with a triumph, The Lord with the sound of the trumpets. Sing praises to God, sing praises, sing*

Psal. 47. 5, 6.

*ſing praiſes unto our King, ſing praiſes: for God is the King of all the Earth, hee is greatly to bee exalted.* Vers 7. Vers. 8. And that Marriage-ſong of *Iohn*; *Let us be glad and rejoyce, and give honour to him; for the Marriage of the Lambe is come, and his Wife hath made her ſelfe ready. Alleluiah; for the Lord God omnipotent reigneth.*

The third and laſt Degree of the bleſſed ſtate of a *Regenerated* Man after death, begins after the pronouncing of the ſentence, and laſteth eternally without all end.

*Meditations of the bleſſed eſtate of a* Regenerated Man *in Heaven after he hath received his ſentence of* Abſolution, *before the Tribunall ſeat of Chriſt, at the laſt day of Iudgement.*

HEre my Meditation *dazelleth*, and my pen falleth out of my hand; the *one* being not able to *conceive*, nor the other to *deſcribe*, that moſt excellent bliſſe, and *eternall weight* of glory (whereof *all the* 2 Cor. 4. 17. Rom. 8. 18.

*afflicti-*

Rom. 8. 17.

*afflictions of this present life are not worthy*) which all the Elect shall with the blessed Trinity enjoy, from that time that they shall bee received with Christ as joynt-heires, into that everlasting Kingdome of joy.

Notwithstanding, wee may take a scantling thereof, thus.

The holy Scriptures set forth (to our capacity) the glory of our eternall and heavenly life after death, in foure respects:

1. Of the *Place*.
2. Of the *Object*.
3. Of the *Prerogatives* of the Elect there.
4. Of the *effects* of those Prerogatives.

## 1. *Of the Place.*

a 1 King. 8.
b 2 Cor. 12. 24.

THe place is the a *Heaven of Heavens*, or the b *third Heaven* called *Paradise*: whither *Christ* (in his humane nature) ascended *farre above all visible heavens. The Bridegroomes Chamber*, which by the firmament,

mament, as by an azured curtaine ſpangled with glittering *ſtarres*, and glorious *Planets*, is hid, that we cannot behold it with theſe corruptible eyes of fleſh. The *Holy Ghoſt* (framing himſelfe to our weakeneſſe) deſcribes the glory of that place, (which no man can eſtimate,) by ſuch things as are moſt precious in the eſtimation of man. And therefore likeneth it to a great and a holy City, named the *Heavenly Ieruſalem*. Where *onely God, and his people, (who are ſaved and written in the Lambes Booke) doe inhabit: all built of pure gold, like unto cleere glaſſe, or Chryſtall: the wals of Iaſper ſtone: the foundations of the walls, with twelve manner of precious ſtones, having twelve gates, each built of one pearle: three gates towards each of the foure corners of the world: and at each gate an Angell,* (as ſo many Porters) *that no uncleane thing ſhould enter into it. It is foure ſquare, therefore perfect; the length, the breadth, and height of it are equall,* 12000. *furlongs*

Pſal. 19. 5. Mat. 25. 10.

Apoc. 21. 2, &c.

V. 24. & 27.

Ver. 18.
Ver. 11.
Ver. 19, 20.

Ver. 21.
Ver. 13.
Ver. 12.

Ver. 27.

Ver. 16.

*every*

*every way: therefore glorious and spacious. Through the middest of her streets ever runneth a pure River of the water of Life, as cleere as Chrystall; therefore wholesome. And of either side the River, is the Tree of Life, ever growing: which beares twelve manner of fruits, and gives fruit every moneth: therefore fruitfull. And the leaves of the Tree is health to the Nations; therefore healthy.* There is therefore no place so glorious by *creation*, so beautifull with *delectation*, so rich in *possession*, so comfortable for *habitation*. For there the *King* is Christ: The Law is love: the honour, veritie: the peace, felicitie: the life, eternity. There is light without darknesse; mirth without sadnesse; health, without sicknesse; wealth without want; credit, without disgrace; beauty, without blemish; ease without labour; riches without rust; blessednesse without misery; and consolation that never knoweth end. How truly may we cry out (with *David*) of this

Apo. 21. 1, 2.

this Citie, *Glorious things are spoken of thee, O thou Citie of God:* and yet all these things are spoken but according to the weakenesse of our capacity. For heaven exceedeth all this in glory, *so farre, as that no tongue is able to expresse, nor heart of man to conceive the glory thereof:* as witnesseth *Paul*, who was in it, and saw it. O let us not then *dote* so much upon these *woodden cottages*, and houses of *moulding* clay, which are but the tents of ungodlinesse, and habitation of sinners: but let us looke rather, and long for this *Heavenly Citie, whose builder and maker is God:* which he (*who is not ashamed to bee called our God*) *hath prepared for us.*

Psal. 87. 3.

2 Cor. 12. 4
1 Cor. 2. 9.

Heb. 11. 10.
Heb. 11. 16.

## 2. Of the Object.

THe blissefull and glorious object of all *intellectuall* and *reasonable* creatures in Heaven, is the *God-head, in Trinitie of persons*; without which, there is neither *ioy*, nor *felicity*: but the very *ful-*

neſſe of joy conſiſteth in *enjoying* the ſame.

This *Object* wee ſhall enjoy two wayes.

1. By a *beatificall viſion* of God.

2. By poſſeſſing an *immediate communion* with this divine nature.

The [a] *beatificall viſion of* God is that onely, that can content the infinite minde of man. [b] For every thing tendeth to his centre. God is the centre of the ſoule: therefore (like *Noahs Dove*) ſhee cannot reſt nor joy, till ſhee returne and enjoy him.

All that God beſtowed upon *Moſes*, could not ſatisfie his *mind*, unleſſe hee might *ſee the face* of God. Therefore the *whole Church* prayeth ſo earneſtly: *God bee mercifull unto us, and cauſe his face to ſhine upon us.* When *Paul* once had ſeene this *bleſſed ſight*; hee (ever after) counted all the riches, and glory of the world (in reſpect of it) to bee but *dung*: and all his life after was but a *ſighing* out (*cupio diſſolvi*) *I deſire to bee diſſolved, and*

[a] *Viſio Dei beatifica ſola eſt ſummum bonum noſtrum.* Aug. lib. de Trin. c. 13.

[b] *Feciſti nos domine ad te: inquietum igitur eſt cor noſtrum, donec requieſcat in te.* Aug Conſulit. 1. cap. 1, &c. Exod. 33 13 Pſal. 67. 1. & 80. 1.

Phil. 3. 8. 11.

Phil. 1. 23.

*and to bee with Christ.* And Christ prayed for all his Elect in his *last* prayer; that they might obtaine *this blessed vision. Father, I will that they which thou hast given mee, be.* (Where? *even where I am*: (to what end?) *that they may behold that my glory, &c.* If *Moses* face did so shine, when hee had beene with God but forty dayes, and seene but his *back-parts*: How shall we shine, when wee shall see him *face to face* for ever? and *know him as wee are knowne, and as he is?* Then shall the *soule* no longer bee termed *Mara*h, *bitternesse*, but *Naomi*, *beautifulnesse*, for the Lord shall turne her *short bitternesse*, to *eternall* beauty and *blessednesse*, Ruth. 1. 20.

Ioh. 17. 24.

Exod. 34. 29
Exod. 33 31

1 Cor 13. 12
2 Cor. 3. 18.
1 Ioh. 3. 2.

The second meanes to enjoy this object, is, by having an *immediate* and an *eternall communion* with God in heaven. This we have, first, by being (as members of Christ) united to his *manhood*, and by the *manhood* (personally united to the Word) wee are united to *him*, as he is God: and (by his God-head)

to the *whole Trinity*. Reprobates at the last day shall see God (as a just *Judge*) to punish them: but (for lack of this Communion) they shall have neither *grace* with him, nor *glory* from him. For want of this Communion, the Divels (when they saw Christ) cryed out, *Quid nobis tecum? What have wee to doe with thee, O Sonne of the most high God?* But (by vertue of this Communion) the *penitent soule* may boldly go and say unto *Christ*, (as *Ruth* unto *Boaz*:) *Spread, O Christ the wing of the garment of thy mercy over thine handmaid: for thou art my kinsman.* This *Communion* God promised *Abraham*, when hee gave him *himselfe* for his *great reward*. And *Christ* prayeth for his whole *Church* to obtaine it. This Communion Saint *Paul* expresseth in one word, saying: *That God shall be all in all unto us*. Indeed, God is *now* all in all unto us: but by meanes, and in a small measure. But in heaven, *God* himselfe immediately (in fulnesse of measure, without all meanes)

Mar. 5. 7.

Ruth 3. 9.

Gen. 15. 1.

Ioh. 17. 20 21.

1 Cor. 15. 28

meanes) will be unto us *all the good things*, that our ſoules and bodies can wiſh or deſire. *He himſelfe* will bee *ſalvation* and *ioy* to our *ſoules*: *life* and *health* to our *bodies*: *beauty* to our *eyes*: *muſicke* to our *eares*: *honey* to our *mouthes*: *perfume* to our *noſtrils*: *meate* to our *bellies*: *light* to our *underſtandings*: *contentment* to our *wils*; and *delight* to our *hearts*; and what can bee lacking, where God *himſelfe* will be the *ſoule of our ſoules*? Yea, all the ſtrength, wit, pleaſures, vertues, colours, beauties, harmony, and goodneſſe, that are in men, beaſts, fiſhes, fowles, trees, herbes, and all creatures, are nothing but ſparkles of thoſe things, which are in *infinite perfection* in God. And *in him* wee ſhall enioy them in a farre *more perfect* and bleſſed manner. Hee *himſelfe* will then ſupply *their* uſe: nay, the *beſt* creatures (which ſerve us now) ſhall not have the honour to ſerve us *then*. There will bee *no need of the Sunne, nor of the Moone to ſhine in that City: for the glory of*

*Anima animae vita Deus.* Ber. *Non poteſt ſummus rerum conditor in ſe non habere quae rebus à ſe conditis dedit quemadmodum ſol aſtris.* Hugo. l. 4. de anima. c. 15.

Ap. 21. 23.

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*Anima animæ tribuit Deus* Ber. *Non poteſt ſummus rerum conditor in ſe non habere quæ rebus à ſe conditis dedit quemadmodum ſol aſtris* Hugo. l. 4. de anima. c. 15.

Ap. 21. 23.

*God doth light.* No more will there be any need, or uſe of any *creature*, when we ſhall enjoy the *Creator* himſelfe.

When therefore wee behold any thing that is *excellent* in any Creatures, let us ſay to our ſelves; how much more *excellent* is hee, who gave them this *excellencie*? When we behold the *wiſedome* of men, who over-rule creatures *ſtronger* than themſelves; *out-runne* the Sun and Moone in diſcourſe, preſcribing *many yeares* before, in what courſes they ſhall bee *eclypſed*: let us ſay to our ſelves, how *admirable* is the *wiſedome* of God, who made men ſo wiſe! When wee conſider the *ſtrength* of *Whales* and *Elephants*, the tempeſt of *Windes*, and terrour of *Thunder*; let us ſay to our ſelves, how *ſtrong*, how *mightie*, how *terrible* is that God, that makes theſe mighty and fearefull Creatures! When wee taſte things that are delicately *ſweet*, let us ſay to our ſelves, Oh how *ſweet* is that God, from whom *all* theſe Creatures

Seneca *de bene ficiis*, l. 2. cap. 19.

tures have received this *sweetnesse*! When we behold the admirable *colours* which are in *Flowers*, and *Birds*, and the lovely *beauty* of *Women*: let us say, how *faire* is that God, that made these so faire!

And if our loving God hath thus provided us so many *excellent* delights, for our passage thorow this *Bochim*, or valley of teares; what are *those* pleasures which hee hath prepared for us, when wee shall enter into the *ioy* of our *Masters ioy*? How shall our soules be there ravished with the love of so *lovely* a GOD? So glorious is the *object* of heavenly *Saints*; So amiable is the *sight* of our gracious *Saviour*. Iudg. 2. 5.

### 3. *Of the Prerogatives which the Elect shall enjoy in Heaven.*

BY reason of this Communion with God, the *Elect* in Heaven shall have foure super-excellent *prerogatives*.

1. They shall have the *Kingdome*

Mat. 25. 1 Pet. 1. 4. Eph 2. 19. Heb. 12. 22. Act. 22. 29.

*of heaven* for their *inheritance*: and they shall bee *free* Denizons of the *heavenly Ierusalem*. S. *Paul* (by being a free Citizen of *Rome*) escaped whipping; but they, who are once *free Citizens* of the heavenly Jerusalem, shall ever bee freed from the whips of eternall torments. For this freedome was bought for us, not with a *great summe of money*, but with the *precious* blood of the Sonne of God.

Act. 22. 28. 1 Pet. 1. 18.

Apo. 5. 10. 1 Pet. 2. 9. Rom. 16. 10

2. They shall be all *Kings* and *Priests*: *Spirituall* Kings, to raigne with Christ, and to triumph over Satan, the world, and Reprobates: and *spirituall* Priests, to offer unto *God* the spirituall Sacrifice of *Praise* and *Thankesgiving* for evermore. And therfore they are said to weare both Crownes and Robes. Oh what a comfort is this to *poore parents*, that have many Children! If they breed them up in the feare of God, to bee true Christians: then are they Parents to so many *Kings* and *Priests*.

1 Pet. 2. 5.

Heb. 13. 15.

Mat. 13. 43.

3. Their bodies shall *shine* as the bright-

brightneſſe of the *Sunne* in the firmament: like the glorious Body of Chriſt, which ſhined *brighter* than the Sunne at Noone, when it appeared to *Paul*. A glimpſe of which glorious brghtneſſe appeared in the bodies of *Moſes* and *Elias*, transfigured with our Lord in the holy Mount. Therefore (ſaith the Apoſtle) it ſhall riſe a *glorious body*: yea, a *ſpirituall body*, not in *ſubſtance*, but in *quality*: preſerved by *ſpiritnall meanes*, and having (as an Angell) agility to aſcend or deſcend. Oh what an honour is it, that our bodies (falling *more vile* than a *carrion*) ſhould thus ariſe in *glory*, like unto the body of the *Sonne of GOD*!

Phil. 3. 21. Act. 12. 6.

Luk. 9. 31. Mat. 5. 3.

1 Cor. 15. 43. Verſ. 44.

1 Theſ. 4. 1.

4. Laſtly, they (together with all the holy Angels) *there*, keepe (without any labour to diſtract them) a *perpetuall Sabbath*, to the glory, honour, and praiſe of the ayebleſſed *Trinity*, for the *creating*, *redeeming*, and *ſanctifying* of the Church: and for his power, wiſedome, juſtice, mercy, and goodneſſe,

neſſe, in the *government* of Heaven and Earth. When thou heareſt a ſweet Conſort of *Muſicke*; meditate how happy thou ſhalt bee, when (with the Quire of heavenly *Angels* and *Saints*) thou ſhalt ſing a part in that ſpirituall *Alleluiah*, on that *eternall bleſſed* Sabbath: where there ſhall be ſuch *variety* of pleaſures, and *ſatiety* of Joyes; as neither know *tedioſneſſe* in doing, nor *end* in delighting.

### 4. *Of the effects of theſe prerogatives.*

From theſe Prerogatives there will ariſe to the Elect in heaven, five notable effects.

1 Cor. 1. 10. *Aug. ſoliloq. cap. 36. Nihil notum in terrâ, nihil ignotum in cœlo.*

1. THey ſhall *know* God, with a perfect *knowledge*, ſo far as Creatures can poſſibly comprehend the *Creator*. For there wee ſhall ſee, the *Word*, the *Creator*; and in the *Word*, all *creatures* that by the *Word* were *created*: ſo that

that wee shall not neede to learne (of the things which were *made*) the knowledge of *him* by whom *all* things were *made*. The *excellentest* creatures in this life, are but as a *darke vaile*, drawne betwixt God and us: but when this *vaile* shall be drawne aside; then shall we see God *face to face*, and *know him as we are knowne*.

1 Cor. 13. 12. 2 Cor. 3. 16. *Res verae sunt immundo invisibili, in mundo visibili umbrae rerum.* Herm.

Wee shall know the power of the *Father*, the wisedome of the *Sonne*, the Grace of the *Holy Ghost*; and the indivisible nature of the blessed *Trinity*. And in him wee shall know, not onely *all our friends* (who died in the faith of Christ) but also *all* the faithfull that *ever were*, or *shall be*. For,

1. Christ tells the Jewes, that they shall see *Abraham, Isaac, and Iacob, and all the Prophets, in the Kingdome of God*: therefore wee shall know them. Luk. 13. 28.

2. *Adam* in his innocency knew *Eve* to be *bone of his bone*, and *flesh of his flesh*, as soone as hee awaked. Much more then shall wee know Gen. 2. 23.

our

our kindred, when we ſhall awake *perfected* and *glorified* in the reſurrection.

Matt.27.53 3. The Apoſtles knew *Chriſt* after his reſurrection, and the *Saints which roſe with him, and appeared in the holy City.*

Mat.17.4. 4. *Peter, Iames* and *Iohn* knew *Moſes* and *Elias* in the transfiguration: how much more ſhall wee know one another, when wee ſhall be all glorified?

Luk. 16.23. 5. *Dives* knew *Lazarus* in *Abrahams boſome*: much more ſhall the Elect know one another in heaven.

Mat.19.28. 6. *Chriſt* ſaith, that the twelve *Apoſtles* ſhall ſit upon twelve *Thrones* to *iudge* (at that day) the 12. *Tribes*: therefore they ſhall bee knowne, and conſequently the reſt of the Saints.

1 Cor.6.2,3

1 Cor.13.12 7. *Paul* ſaith, that at that day *wee ſhall know as wee are knowne of God*; and *Auguſtine* (out of this place) comforteth a Widow, aſſuring her, that as in this life, ſhee ſaw her husband with *externall*

*Auguſt. ad Italicam viduam, Ep. 6.*

eies;

eyes; so in the life to come, shee should know *his heart, and what were all his thoughts and imaginations.* Then husbands and wives, looke to your actions and thoughts: *For all shall be made manifest one day.* See 1 Cor. 4. 5.

8. The faithfull in the Old Testament, are said to bee gathered to their *Fathers*: therefore the knowledge of our friends remaines. Gen. 25. 35. 2 Reg. 22.

9. *Love never falleth away*: therefore knowledge the *ground* thereof remaines in another life. 1 Cor. 13. 8.

10. Because the last day shall be *a declaration of the just judgement of God*: when hee shall reward *every man according to his workes*: and if every mans *worke* be brought to light, much more the *worker*. And if wicked men shall account for every *idle word*, much more shall the idle *speakers* themselves be knowne. And if the *persons* bee not knowne, in vaine are the *workes* made manifest. Therefore (saith the Apostle) *Every man shall appeare, to account for the worke that hee hath done* Rom. 2. 5. Apo. 22. 12. Eccle. 12. 14 Rom. 2. 16. Mat. 12. 36. 2 Cor. 5. 10.

*one in his body, &c.* See *Wisedome* Chapter 5. verse 1. Though the respect of diversities of degrees and callings in *Magistracy*, *Ministery* and *Oeconomy* shall cease; yea Christ shall then cease to rule, as he is *Mediator*, and rule all in all, as hee is *God* equall with the Father, and the Holy Ghost.

1 Cor. 15. 24. 28.

The greatest *knowledge* that men can attaine unto in *this life*, comes as farre short of the *knowledge* which wee shall have in *Heaven*, as the knowledge of a *child* that cannot yet speak plaine, is to the knowledge of the greatest *Philosopher* in the World. They who thirst for *knowledge*, let them long to be students of this *University*. For all the *light* by which wee know any thing in this world, is nothing but the very *shadow of God*. But when wee shall know God in heaven, we shall in him, know the *manner* of the worke of the *Creation*, the *mysteries* of the worke of our *Redemption*: yea, so much knowledge as a *Creature* can possibly conceive and comprehend

1 Cor. 13. 11

*Lumen est umbra Dei, & Deus est lumen luminis.* Plato Polit. 6.

prehend of the *Creator*, and his workes. But whileſt wee are in *this* life, wee may ſay with *Iob*: *how little a portion heare we of him?* And aſſure our ſelves with *Syracides*, that *There are hid yet greater things than theſe be, and that we have ſeene but a few of Gods workes.*

Iob 26. 14.

Eccl. 43. 32.

2. They ſhall love God with a *perfect* and *abſolute love*, as poſſibly a creature can do. The manner of loving God, is to love him for himſelfe: the *meaſure*, is to love him *without meaſure*. For in this life (*knowing God but in part*) wee *love* him but in *part*: but when the Elect in heaven ſhal *fully* know God, then they will *perfectly* love God. And for the infinite cauſes of love (which they ſhall know to bee in him) they ſhall be infinitely raviſhed with the love of him.

1 Cor. 13. 12.

3. They ſhall bee *filled* with all manner of *divine pleaſures*. *At thy right hand* (ſaith *David*) *there are pleaſures for evermore; Yea, they ſhall drinke* (ſaith hee) *out of the River of pleaſures*. For aſſoone as the ſoule

Pſal. 16. 11.

Pſal. 36. 8.

ſoule is admitted into the *actuall fruition* of the *beatificall* eſſence of God: ſhee hath all the goodneſſe, beauty, glory, and perfection of all creatures (in all the world) *united together*, and at *once* preſented unto her in the ſight of God. If any be in *love*, there they ſhall enioy that which is *more amiable*; if any delight in *faireneſſe*, the faireſt beauty is but *a duſty ſhadow* to that: he that delights in pleaſures, ſhall there find infinite *varieties*, without either interruption of *griefe*, or diſtraction of *paine*: He that loveth *honour*, ſhall there enioy it, without the diſgrace of *cankred envy*: he that loveth *treaſure*, ſhall there poſſeſſe it, and never be *beguiled* of it. There they ſhall have *knowledge* void of all *ignorance*: *health*, that no *ſickeneſſe* ſhall *impaire*: and *life*, that no death can *determine*. In a word, looke how farre this *wide world*, ſurpaſſeth for *light*, *pleaſures*, and *comfort*, the dark and narrow *wombe*, wherein thou waſt conceived a *child*: ſo much doth the *world to come* exceed in

*ioyes*,

*ioyes, solace*, and *consolation*, this *present* world. How *happy* then shall we be, when this life is *changed*, and we thither *translated*?

4. They shall bee repleniſhed with an *unspeakeable* Joy. *In thy presence* (ſaith *David*) *is the fulneſſe of joy*. And this ioy ſhall ariſe, *chiefly* from the *viſion of God*: and *partly* from the ſight of all the holy *Angels* and bleſſed *ſoules* of iuſt and perfect men, who are in bliſſe and glory with him. Pſal. 16. 11.

But eſpecially from the bliſſefull ſight of *Ieſus* the *Mediatour* of the *New Teſtament*, our *Emmanuel*, God made man. His ſight will bee the chiefe cauſe of our bliſſe and Joy. If the *Iſraelites* in *Ieruſalem ſo ſhouted for ioy, that the earth rang againe, to ſee* Salomon *crowned*; how ſhall the Elect reioyce in heaven, to ſee *Chriſt* (the *true Salomon*) adorned with glory? If *John Baptiſt* at his preſence *did leape in his mothers wombe for ioy*; how ſhall wee exult for ioy, when he will bee, not onely *with* us, but *in* us in heaven? If Heb. 12. 24. 1 Reg. 1. 40. Luk. 1. 44. Ioh. 17. 22.

the

the *Wise men* rejoyced so greatly to
Mat.2.10. find him, a *Babe*, *lying in a manger*;
how great shall the joy of the *Elect* be, to see him sit (as a King) in
Luk.2.28. his *celestiall throne*? If *Simeon* was glad to see him an *Infant*, in the *Temple*, presented by the hands of the *Priest*: how great shall our joy be, to see him a *king*, ruling all things at the *right hand* of his *Father*? If
Luk.2.40. *Ioseph* and *Mary* were so joyfull to find him in the *middest* of the *Doctors*, in the *Temple*; how glad shall our soules bee, to see him sitting as *Lord* among *Angels* in heaven? This is that joy of our Master, which (as
*Facilius dicere possumus quid ibi non sit, quàm quid ibi sit.* Aug. de sym lib. 3.
1 Cor.2.9. the Apostle saith) *the eye hath not*
Mat.25.21. *seene, the eare hath not heard, nor the heart of man can conceive*: which because it cannot enter into *us*, wee shall enter it.

5. Lastly, they shall enjoy this blissefull & glorious estate *for evermore*. Therefore it is tearmed *everIoh.16.22. lasting* life: and Christ saith, *that our joy shall no man take from us*. All
Hest.1.3. other joyes (bee they never so great) have an end. *Assuerus* Feast lasted

lasted an hundred and eighty dayes: but he, and it, and all his joyes are gone. For mortall man to bee *assumed* to heavenly glory, to be *associated* to Angels, to bee *satiated* with all delights and joyes, (but for a time) were much: but to enjoy them *for ever* without intermission of end, who can *heare* it, and not *admire* it! who can *muse* of it, and not be *amazed* at it! All the Saints of Christ (as soone as they felt once but a true tast of these eternall joyes) counted all the *riches* and *pleasures* of this life to bee but [a] *losse* and *dung*, in respect of that. And therefore (with vncessant prayers, fasting, almes-deedes, teares, faith, and good life) they laboured to ascertaine themselves of this eternall life; and (for the love thereof) they [b] willingly either sold, or parted with all their earthly goods and possessions.

[a] Phil. 3 8.

[b] Act. 2. 45.

*Christ* calleth all *Christians*, *Merchants*, Luke 19. and eternall life, a precious *pearle*, which a wise Merchant will purchase, though it cost

coſt him *all that he hath.* Mar. 13.

Plutar. *Apoph. Regum.*

*Alexander* hearing the report of the great riches of the Eaſterne country, divided forthwith among his Captaines and ſouldiers, all his Kingdome of *Macedonia*; *Hepheſtion* asking him what hee meant in ſo doing; *Alexander* anſwered, that he prefer'd the riches of *India*, (whereof hee hoped ſhortly to be Maſter) before all that his Father *Philip* left him in *Macedonia*. And ſhould not Chriſtians then preferre the eternall riches of Heaven, ſo greatly renowned, (which they ſhall enioy ere long) before the corruptible traſh of the earth, which laſts but for a ſeaſon?

*Abraham* and *Sara* left their *owne* countrey and poſſeſſions, to [c] *looke for a City, whoſe builder and maker is God:* and therefore bought no land, but onely a place of buriall. *David* preferreth [d] *one day* in this place, before a thouſand elſewhere: yea, *to be a Doorekeeper in the houſe of God, rather than to dwell in the richeſt tabernacles of wickedneſſe.*

[c] Heb. 11. 10, 15, 16.

[d] Pſal. 84. 10

Elias

*Elias* earnestly [e] besought the Lord to receive his soule into his Kingdome, and went willingly, (though in [f] *a fiery Chariot*) thither. *Paul* (having once seene Heaven) continually [g] *desired to be dissolved, that he might be with Christ.* *Peter* (having espied but a glympse of that eternall glory in the Mount) wished, that hee might dwell there all the dayes of his life; saying, [h] *Master it is good for us to be here.* How much better doth *Peter* now thinke it to be in *heaven* it selfe? *Christ* (a little before his death) prayeth his Father [i] *to receive him into that excellent glory.* And the Apostle witnesseth, that ([k] *for the ioy which was set before him*) *he indured the Crosse, and despised the shame.* If a man did but once see those *ioyes* (if it were possible) he would endure an hundred *deaths* to *enioy* that happinesse but *one* day.

e 1 Reg. 19. 4.

f 2 Reg. 2. 15

g Phil. 1. 23.

h Mat. 17. 4.

i Ioh. 17. 5.

k Heb. 12. 2.

Saint *Augustine* saith, that hee would be content *to endure the torments of Hell, to gaine this ioy, rather than to lose it.* *Ignatius* (*Pauls* Scholler)

Serm. 31. de Sanctis.

Scholler) being threatned (as he was going to suffer) with the cruelty of torments, answered, with great courage of Faith: *Fire, Gallowes, Beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the Divell together, let them come upon me, so I may enjoy my Lord Iesus, and his kingdome.* The like constancy shewed *Polycarpe*, who could not by any terrours of any kinde of death, bee moved to *denie Christ* in the *least* measure. With the like resolution, answered *Basil* his persecutors, when they would terrifie him with death; *I will never* (said hee) *feare death, which can doe no more than restore me to him that made me.* If *Ruth* left her owne Country, and followed *Naomi* her mother in law, to goe and dwell with her in the land of *Canaan*, (which was but a type of Heaven) onely upon the fame which she heard of the *God of Israel*, (though she had no promise of any portion therein) how shouldest thou follow thy *holy Mother* the

Hier. *in Catalogo* Iren. *l.* 3. *cont.* Valens.

Euseb. *l.* 4. *cap.* 16.

Nazian. *de vita Basil.*

Ruth 1. 16.

the *Church*, to goe unto *Christ*, into the heavenly Canaan; wherein God hath given thee an *eternall inheritance*, *assured* by an holy Covenant, made in the Word of God; *signed* with the blood of his Sonne; and *sealed* with his spirit and Sacraments? This shall bee thine *eternall happinesse* in the Kingdome of heaven, where thy life shall be a communion with the blessed *Trinity*; thy joy, the presence of the Lambe: thy *exercise* singing; thy ditty, *Alleluiah*; thy *consorts*, Saints and Angels; where youth flourisheth, that never waxeth *old*; *Beauty* lasteth, that never *fadeth*; *love* aboundeth, that never *cooleth*; *health* continueth, that never *slaketh*; and *life* remaineth, that never *endeth*.

*Meditations directing a Christian how to apply to himselfe, without delay, the foresaid knowledge of God and himselfe.*

THou seest therefore, *O man*, how *wretched* and *cursed* thy state

ſtate is, by *corruption* of Nature, without Chriſt: in ſo much, that whereas the Scriptures doe liken wicked men unto *Lyons*, *Beares*, *Buls*, *Horſes*, *Dogges*, and ſuch like ſavage creatures in their lives: it is certaine, that the condition of an *unregenerated* man, is in his death more vile than a *Dogge*, or the filthieſt Creature in the world. For the *Beaſt* (being made but for mans uſe) when hee *dieth*, endeth all his miſeries with his *death*. But man (indued with a *reaſonable*, and an *Immortall* Soule, made after *Gods Image*, to ſerve *God*) when hee ends the miſeries of this life, muſt *account* for all his miſdeeds; and begin to endure thoſe miſeries that *never* ſhall know *end*. No creature but *man*, is lyable to yeeld at his death an *account* for his life. The bruit creatures, not having reaſon, ſhall not bee required to make any *account* for their *deeds*: and good *Angels*, though they have *reaſon*; yet ſhall they yeeld *no account*, becauſe they have *no ſinne*. And as for

for evill *Angels*; they are, without *all hope*, already *condemned*: so that they need not make any further accounts. *Man* only in his *death*, must be Gods *accountant* for his *life*.

On the other side, thou seest (*O Man*) how *happy* and *blessed* thy estate is, being truly *reconciled* unto God in *Christ*; in that (through the restauration of *Gods Image*, and thy restitution into thy *soveraignety* over other *creatures*) thou art in this life *little inferior* to the *Angels*: and shalt bee in the life to come, equall to the *Angels*. Yea, (in respect of thy Nature, exalted, by *a personall Union*, to the *Sonne of God*, and by him to the *glory* of the *Trinity*) *superiour* to the Angels: a *Fellow-brother* with Angels, in Spirituall *grace*, and everlasting *glory*.

Thou hast seene how glorious and perfect God is, and how that all thy chiefe *blisse* and *happinesse* consisteth in having an eternall *communion* with his Majesty.

Now therefore (O impenitent Sinner) in the bowels of *Christ Je-*

ſus I intreat thee; nay, I conjure thee, as thou tendereſt thy owne ſalvation; ſeriouſly to conſider with me, how falſe, how vaine, how vile are thoſe things, which ſtill retaine and chaine thee in this wretched and curſed eſtate, wherein thou liveſt; and doe hinder thee from the favour of *God*, and the *hope* of eternall life and happineſſe.

## *Meditations on the hinderances, which keepe backe a ſinner from the Practice of Piety.*

Thoſe *hinderances* are chiefly ſeven.

1. *An ignorant miſtaking of the true meaning of certaine places of the holy Scripture, and ſome other chiefe grounds of Chriſtian Religion.*

The *Scriptures* miſtaken, are theſe:

1. Ezek. 33. 14, 16. *At what time ſoever a ſinner repenteth him of his ſinne, I will blot out all, &c.* Hence the *carnall* Chriſtian gathereth: *That he may repent when he will.* It is true, whenſoever a ſinner doth repent,

repent, God will forgive; but the Text saith not, that a sinner may repent whensoever hee will, but when God will give him *grace*. Many (saith the Scripture) when they *would* have *repented*, were *rejected*, and *could not repent*, *though they sought it carefully with teares*. What comfort yeelds *this Text* to thee, who hast not *repented*, nor knowest whether thou shalt have *grace* to repent hereafter?

Heb. 12. 17 Luke 13. 24. 27.

2. Matth. 11. 28. *Come unto me, all you that labour and are heavy laden, and I will give you rest*. Hence the lewdest man collects, that *hee may come unto Christ when hee list*. But hee must know; That no man ever comes to *Christ*, but he, who (as *Peter* saith) *Having knowne the way of righteousnes, hath escaped the pollutions of the world; through the knowledge of our Lord and Saviour Iesus Christ*. To come unto Christ, is to *repent* and *believe*. And this no man can do, except his heavenly Father *draweth* him by his *grace*.

2 Pet. 2. 20, 22.

Isa. 1. 18. Ioh. 6. 35. Ioh. 6. 44.

3. Rom. 8. 1. *There is no condem-*

*nation to them which are in Christ Iesus.* True, but they are such, *who walke not after the flesh,* (as thou doest) *but after the Spirit,* which *thou* diddest never yet resolve to doe.

4. 1 Tim. 1. v. 15. *Christ Iesus came into the world to saue sinners,* &c. True; but such sinners, who like *Paul,* are converted from their wicked life: not like *thee,* who still continuest in thy *lewdnesse.* For that *grace of God which bringeth salvation unto all men, teacheth us, that denying ungodlinesse and worldly lusts, wee should live soberly, righteously, and godly in this present World.*

Tit. 2. 11, 12

5. Prov. 24. 16. *A Just man falleth seven times in a day, and riseth,* &c. [*In a day*] is not in the *Text:* Which meanes not falling into *sinne* but falling into *trouble,* which his malicious *Enemy* plots against the just; and from which God delivers him. And though it meant falling in, and rising out of sinne; what is this to thee; whose *fals* all men may see *every* day? but neither *God,* nor *man,* can at any time see thy *rising*

Psal. 34. 14.

*againe* by Repentance.

5. Isa.64.6. *All our righteousnesse are as filthy rags.* Hence the *carnall* Christian gathers: that seeing the *best workes* of the *best Saints* are no better; then his are good enough: and therefore he needs not much grieve, that his devotions are so *imperfect*. But *Isaiah* meanes not in this place, the righteous *workes* of the *Regenerate:* as, fervent *prayers* in the name of *God*: charitable *almes* from the bowells of *mercy*: suffering in the *Gospels* defence, the spoyle of *goods*, and spilling of *blood*: and such works, which *Paul* cals the *fruit of the spirit*: But the Prophet making an humble confession in the *name* of the *Iewish Church*, when shee had fallen from God to *Idolatry*, acknowledgeth, that whilest they were by their filthy sinnes *separated* from God, as *Lepers* are by their infected sores, and polluted clothes, from men; their *chiefest righteousnesse* could not bee but *abominable* in his sight. And though our best *workes*, compared Gal.5.22.

pared with *Christs righteousnesse*, are no better than *uncleane rags*: yet in *Gods* acceptation, for *Christs* sake, they are called [a] *white raiment*; yea, [b] *pure fine linnen, and shining*, farre unlike the [c] *Leopards* spots, and [d] *filthy* garments.

[a] Apo. 3. 8.
[b] Apo. 19. 8.
[c] Ier. 13. 23.
[d] Zac. 3. 4.

7. Iam. 3. 2. *In many things wee sinne all.* True, but *Gods* children sinne not *in all things*, as thou doest; without either *bridling* their lusts, or *mortifying* their corruptions. And though the *reliques* of sinne remaine in the deerest children of God; that they had need daily to cry, *Our Father which art in Heaven, forgive us our trespasses.* Yet in the [e] *New Testament*, none are properly called *Sinners*, but the *unregenerate*: but the *Regenerate* in respect of their zealous *endeavour* to serve God in unfained holinesse, are every where called *Saints.* In so much that Saint *Iohn* saith, that *Whosoever is borne of God, sinneth not*; that is, liveth not in willfull *filthinesse*, suffering sinne to raigne in him, as thou doest. Deceive not thy selfe

[e] Gal. 2. 15. Rom. 5. 8. Ioh. 9. 31.

1 Ioh. 3. 9. 1 Ioh. 5. 18.

ſelfe with the *name* of a *Chriſtian*: whoſoever liveth in any *cuſtomary groſſe ſinne*, he liveth not in the ſtate of *grace*. *Let therefore* (ſaith *Paul*) *every one that nameth the name of Chriſt, depart from iniquity*. The *regenerate* ſinne, but upon *frailty*: they *repent*, and God doth pardon; there they *ſinne not to death*. The *Reprobate* ſin *maliciouſly*, *ſinfully*, and *delight* therein; ſo that by their good will, ſinne ſhall leave them before they will leave it. They will not *repent*, and God will not *pardon*. Therfore their ſinnes are *mortall*, (ſaith S. *John*) or rather *immortall*, as ſaith S. *Paul*, Rom. 2. 5. It is no excuſe therfore to ſay, we are all *ſinners*. True Chriſtians (thou ſeeſt) are all *Saints*.

2 Tim. 2. 19.

1 Ioh. 5. 10.

Ibid.

8. Luk. 23. 43. The *thiefe converted* at the laſt gaſpe, was received to *Paradiſe*; What then? If I may have but time to ſay, when I am dying, *Lord have mercy upon me*: I ſhall likewiſe bee ſaved. But what if thou ſhalt not? And yet *many in that day ſhall ſay, Lord, Lord*, and *the Lord will not know them*. The

Mat. 7. 20, 23.

theefe was *ſaved*, for hee repented: but his fellow had no *Grace* to repent, and was *damned*. Beware therefore, leſt truſting to *late* Repentance at thy *laſt end* on earth, thou bee not driven to repent too late without end in hell.

9. 1 Joh.1. *The Blood of Jeſus Chriſt cleanſeth us from all ſinne.* And 1 Joh.2.1. *If any man ſinne, we have an Advocate with the Father, Jeſus Chriſt the righteous*, &c. Oh comfortable! But heare what S^t. *John* ſaith in the ſame place: *My little children, theſe things write I unto you, that yee ſinne not.* If therefore thou *leaveſt* thy ſinne, theſe comforts are thine; elſe they belong not to thee.

10. Rom.5.20. *Where ſinne abounded, Grace did abound much more.* Oh ſweet! But heare what *Paul* addeth: *What ſhall we ſay then? Shall we continue in ſinne, that grace may abound? God forbid. How ſhall we that are dead to ſinne, live any longer therein*, Rom.6.1,2. This place teacheth us not to *preſume*: but that we

we ſhould not *deſpaire*. None therefore of theſe promiſes, promiſeth any grace to any, but to the penitent heart.

The grounds of Religion miſtaken, are:

I. From the doctrine of *Iuſtification* by faith only; a carnall Chriſtian gathereth; *That good workes are not neceſſary*. He commends others, that doe good workes, but he perſwades himſelfe that he ſhall bee ſaved by his *faith*, without doing any ſuch matter. But hee ſhould know, that though good workes are not neceſſary to *Iuſtification*: yet they are neceſſary to *ſalvation*: for, *we are Gods workmanſhip, created in Chriſt Ieſus unto good workes, which God hath predeſtinated, that we ſhould walke in them*. Whoſoever therefore in yeares of *diſcretion*, bringeth not forth good workes after hee is *called*, he cannot bee ſaved: neither was hee ever predeſtinated to life eternall. Therfore the Scripture ſaith, that *Chriſt will reward every man according to his workes*. *Chriſt* reſpects

Eph. 2. 10.

*Fulk. Rhē. Teſt. Annot. in Eph* 2. 2. Rom. 2. 6. 2 Cor. 9. 6. Apo. 22. 12.

Apoc.2.3. ſpeeches in the *Angels* of the 7. Churches nothing but their *workes*, and at the laſt day he wil give the heavenly *inheritance* only to them who have done *good workes*: [a] in feeding the *hungry*, clothing the *naked*, &c. At that day [b] *Righteouſneſſe* ſhall weare the Crowne. No righteouſneſſe, no Crowne. No good workes (according to a mans talent) no reward from God: unleſſe it be [c] *vengeance*. To be rich in good works, is the *ſureſt* foundation of our *aſſurance* [d] to obtaine *eternall life*. For good works are the true *fruits* of a true *faith*; which apprehendeth *Chriſt*, and his *obedience* unto Salvation. And no other Faith [e] *availeth in Chriſt, but that which worketh by love*: And (but in the *act* of *Juſtification*) that Faith which *only juſtifieth*, is [*] never *onely*, but *ever* accompanied with *good workes*: as the *Tree* with his *fruits*, the *Sunne* with his *light*, the *Fire* with his *heat*, and *Water* with his *moyſture*. And the *faith* which doth not juſtifie *her ſelfe* by good workes before *men*, is but [f] *a dead*

[a] Mat.25.

[b] 2 Tim.4.8

[c] Rom.2.8.

[d] 1 Tim.6.19

[e] Gal.5.6.

[*] *Fides ſola non eſt ſola: Fides ſola juſtificans, non oculus ſolus videt.*

[f] Iam.2.26.

faith

*faith*, which will never justifie a mans soule before God. But a justifying faith g *purifieth the heart*, and h *sanctifieth* the whole man throughout.

II. From the doctrine of Gods *eternall* i *Predestination*, and unchangeable *decree*, he gathereth: *that if he be predestinated to be saved, hee cannot but be saved: if to be damned, no meanes can doe any good.* Therefore all workes of *Piety* are but in vaine. But he should learne, that *God hath predestinated to the meanes, as well as to the end.* Whom therefore God hath predestinated to be *saved*, which is the k end, he hath likewise predestinated to bee first *called, justified, and made conformable to the Image of his Sonne*, which is the l meanes. And they (saith m *Peter*) *who are elect unto salvation, are also elect unto the sanctification of the Spirit.* If therefore upon thy Calling, thou conformest thy selfe to the *Word* and *Example* of *Christ* thy Master; and obeyest the good motions of the *Holy Spirit*, in

g Act.15.19
h Act.16.18.
1 Thes.5.23

i Mat.25.24
Eph.1.4.
Eccl.3.14.

k 1 Pet.1.16
l Rom.8.29, 30.
Ioh.15.16.
m 1 Pet.1.2.
*Nolite in Deo primam quærere, sed in Christo, in quo si te per fidem inveneris, certus esto, te esse electum.*

leaving sinne, and living a godly life: then assure thy selfe, that thou art one of those, who are *infallibly* predestinated to everlasting salvation. If otherwise, blame not *Gods Predestination*, but thine *owne sinne* and rebellion. Do thou but returne unto God, and God will graciously receive thee, as the Father did the Prodigall Sonne; and by thy conversion, it shall appeare, both to [e] Angels, and [f] men; that thou diddest belong to his *Election*. If thou wilt not; why should God save thee?

III. When a carnall Christian heares, *that man hath not free will unto good*, hee looseth the *reines* to his owne corrupt will: as though it lay not in him to bridle, or to subdue it. *Implicitely* making God the Author of sinne, in *suffering* man to runne into this *necessity*. But hee should know, that God gave *Adam free-will*, to stand in his *integrity if he would: but *man* abusing his free-will, lost both *himselfe* and *it*. Since the Fall, *Man* in his *state of corruption* hath free-will to *evill*, but not to

[e] Luk. 15. 10
[f] Ver. 24.
* *Magnus homo liberi arbitrij vires, cum consideretur, accepit: sed eas peccando amisit.* Aug. de spirit. & lit. cap. 3.
Eccl. 7. 20.
Eccl. 15. 14.
*Homo male utens libero suo arbitrio, & se & liberum suum arbitrium perdidit.* Aug. Ench. ad Laur. c. 30.

to *good*: for, in this state, [b] *we are not* (saith the Apostle) *sufficient to thinke a good thought.* And God is not bound to restore us, what wee lost so wretchedly, and make no more care to recover againe. But assoone as a man is regenerated, the *Grace of God freeth his will unto good*, so that hee doth all the good things he doth, with a Free-will: for so the Apostle saith, that [c] *God of his owne good pleasure, worketh both the wil & the deed in us*, who (as the Apostle expoundeth) [d] *cleanse our selves from all filthinesse of the flesh and spirit, and finish our sanctification in the feare of God.* And in this *state, every true Christian* hath free-will, and as hee increaseth in *grace*, so doth his will in *freedome*: for [e] *when the Sonne shall make us free, then shall we be free indeed*: and [f] *where the Spirit of the Lord is, there is liberty*: for the holy Spirit drawes their minds, not by *coaction*, but by the *Cords of Love*, Cant. 1. 4. by *illuminating* their minds to *know* the truth; by *changing* their hearts to *love*

[b] 2 Cor. 3. 5. *Per lapsum arbitrii libertas in naturalibus manet, in supernaturalibus amissa est, donec gratiâ restituatur.*

[c] Phil. 2. 12. 13. *Acti agimus*, The will is Passive in receiving the first grace, afterward, active in all goodnesse.

[d] 2 Cor. 7. 1

[e] Ioh. 8. 36. *Liberum arbitrium, non nisi gratiâ Dei efficitur liberum. Aug. ad Col. c. 17.*

[f] 1 Cor. 3. 17.

*Voluntas humana non libertate gratiam consequitur, sed gratia libertatem.* Aug. de grat.

*love* the knowne truth; and by *enabling* every one of them (according to the measure of *grace* which he hath received) to doe the good which he *loveth*. But thou wilt not use the *freedome* of thy will, *so farr* as God hath freed it: for thou doest many times *wilfully* (against Gods Law, to the hazard of thy soule) that, which (if the *Kings* Law forbad under the penalty of *death*, or losse of thy *Worldly estate*) thou wouldest not do. Make not therfore thy want of *freewill* unto good, to be so much the cause of thy sinne, as thy want of a loving heart to serve thy heavenly *Father*.

IIII. When the naturall man heares, *that no man (since the fall) is able to fulfill the Law of God, and to keepe all his Commandements*: he boldly presumes to sinne as others doe: hee contents himselfe with a few good thoughts: and if he bee not altogether as bad as the *worst*, he concludes, that hee is as truly regenerate as the best. And every voluntary refusall of doing *good*, or with-

withstanding *evill*, hee counts the *impossibility* of the *Law*. But hee should learne, that though (since the *Fall*, no man but *Christ*, who was both *God and Man*, did, or can *perfectly* fulfill the *whole Law*: yet every true Christian, as soone as he is *regenerated*, begins to keepe all Gods Commandements *in truth*, though he cannot in *absolute perfection*. Thus with *David*, *they apply their hearts to fulfill Gods Commandements alwayes unto the end*. And then the [h] *Spirit of grace*, which was promised to bee *more abundantly powred forth under the Gospell*, *helpeth* them in their *good endeavours*, and *assisteth* them, to doe what hee *commands* them to doe. And in so doing, God accepteth their [i] *good will and endevour*, in stead of *perfect* fulfilling of the Law; supplying out of the *merits* of *Christ*, who fulfilled the Law *for us*, whatsoever wanteth in *our obedience*. And in this respect Saint *John* saith, that [k] *Gods commandements are not burthenous*. And Saint *Paul* saith, [l] *I am able*

Ps. 119. 112.

[h] Joel. 2. 28, 29. Zach. 12. 10. *Deus jubet, juvat.* Aug.

[i] 2 Cor. 8. 12.

[k] 1 Joh. 5. 3. Phil. 4. 13.

to

*to do all things, through the helpe of him that ſtrengtheneth me.* And *Zachary* and *Elizabeth* are ſaid [f] *to walke in all the Commandements of the Lord, without reproofe.* Hereupon Chriſt [g] commends to his Diſciples, *the care of keeping his Commandements*, as the trueſt *teſtimony* of our love unto him. So far therefore doth a man love Chriſt, as hee makes conſcience to *walke* in his Commandements: and the more unto Chriſt is our *love*, the *leſſe* will our *paines* ſeem in keeping his *law*. The *Lawes curſe* (which under the *Old Teſtament* was ſo terrible) is under the *New*, (by the death of *Chriſt*) aboliſhed to the *regenerate*. The *rigour* which made it ſo *impoſſible* to our *nature* before, is now to the *new borne*, ſo *mollified* by the *Spirit*, that it ſeemes *facile* and *eaſie*. The *Apoſtles* indeed preſſed on the *unconverted* Iewes and Gentiles, the *impoſſibility* of keeping the Law, by ability of *nature corrupted*. But when they have to doe with *regenerated* Chriſtians, they require *to*

[f] Luk. 1. 16.

[g] Ioh. 15. 10

*the*

*the Law* (which is the *rule of righteousnesse*) *true* [h] *obedience in word and deed: the* [i] *mortifying of their members: the* [k] *crucifying of the flesh, with the affections and lusts thereof,* [l] *Resurrection to newnesse of life:* [m] *walking in the Spirit,* [n] *overcoming of the world by faith,* so that though *no Man* can say as *Christ*, [o] *Which of you can rebuke me of sin?* yet every *regenerated* Christian can say of himselfe: which of you can rebuke me of being an *Adulterer, Whore-monger, Swearer, Drunkard, Theefe, Usurer, Oppressor, Proude, Malicious, Covetous, Profaner of the holy Sabbath, a Lyar, a neglecter of Gods publike Service,* and such like grosse sinnes? else hee is no true Christian. When a man casts off the *conscience* of being ruled by *Gods Law,* then God [p] gives him over to be *led* by his *owne lusts,* the *surest* signe of a *reprobate* sense. Thus the Law, which since the fall no man by his *owne natural ability* can fulfil, is fulfilled *in truth* of every regenerated Christian, through the *gracious*

[h] Rom.15.18.
[i] Col.3.5.
[k] Gal.5.24. Rom.6.11.13
[l] Rom.6.4.5 Rom.8.11.
[m] Gal.5.25.
[n] 1 Ioh.5.4.
[o] Ioh.8.46.
[p] Rom.1. 24.18.

*cious* assistance of q *Christs Holy Spirit*. And this *Spirit God* will r give to every Christian that will *pray* for it, and *incline* his heart to keepe his *lawes*.

V. When the unregenerated man heares that God *delighteth more in the inward mind than in the outward man*: Then he faineth with himself, that all *outward reverence* and profession is but either *superstitious* or *superfluous*. Hence it is that hee seldome kneeleth in the Church: that hee puts on his hat at singing of *Psalmes*, and the publike *Prayers*; Which the prophane Varlet would not offer to doe in the presence of a Prince, or a Noble-man. And so that hee keepe his minde unto God, he thinks he may *fashion* himselfe (in other things) to the *World*. Hee divides his thoughts, and gives so much to God, and so much to his owne *lusts*: yea, hee will *divide* with God the *Sabbath*, and will give him almost the *one halfe*, and spend the other wholly in his owne *pleasures*. But know, O carnall

q Rom. 8. 9, &c. Augustin. *optat ut* Pelagius *agnoscat, posse legem præstari per gratiam Christi, et, pacem ere edicit.*

r Luk. 11. 13 Iam 1. 5. *Deus magis delectatur affectu quam effectu.* Am.

carnall man, that Almighty God will not be ſerved by *halfes*, becauſe hee hath created and redeemed the *whole Man*. And as God deteſts the ſervice of the *outward* Man, without the *inward* heart, as *Hypocriſie*, ſo hee counts the inward ſervice without all *externall* reverence, to be meere *prophanenesſe*: he requireth *both* in his worſhip. In prayer therefore bow thy *knees*, in witneſſe of thy *humiliation*: lift up thine eies, and thy hands, in teſtimony of thy *confidence*: hang downe thy *head*, and ſmite thy *breaſt*, in token of thy *contrition*: but eſpecially call upon God with a *ſincere heart*, ſerve him *holy*, ſerve him *wholly*, ſerve him *onely*: for God, and the *Prince* of this world are two contrary *Maſters*; and therefore no man can poſſibly ſerve both. Mat. 6. 1.

VI. The unregenerated Chriſtian holds the *hearing of the Goſpell preached, to bee but an indifferent matter*, wich hee may uſe, or not uſe at his pleaſure: but whoſoever thou art, that wilt bee aſſured in thy

thy heart, that thou art one of Christs *Elect sheepe*: thou must have a speciall care and conscience (if possibly thou canst) to heare *Gods Word preached*: For first, the preaching of the Gospell is the chiefe ordinary meanes which God hath appointed to convert the soules of all that he hath * *predestinated to be saved*: therefore it is called [a] *the power of God unto salvation to every one that beleeveth*. And where this Divine Ordinance is not; the [b] *people perish*: and whosoever shall *refuse* it, [c] *it shall bee more tolerable for the Land of Sodom and Gomorrah in the day of judgement, than for those people*. Secondly, the preaching of the Gospell is the [d] *Standard or Ensigne of Christ*; to which all souldiers and elect people must *assemble* themselves; when this *Ensigne* is displayed, as upon the *Lords day*, he is none of Christs people, that [e] flockes not unto it: nether shall any drop of the [f] *raine* of his *Grace* light on their soules. Thirdly, it is the *ordinary meanes*, by which the Holy Ghost g be-

*Act.13.48
a Rom.1.16
b Pro.29.18
c Mat.10.22
d Isa.11.1.
e Isa.2.2.
f Zac.14.17

g begetteth *Faith* in our hearts, without * which we cannot please God. If the *hearing of Christs voice* bee the chiefe mark of *Christs elect* h *sheepe*, and of the i *Bridegroomes* friend: then must it bee a fearefull *marke* of a Reprobate k *Goat*, either to *neglect* or *contemne* to heare the preaching of the Gospell. Let no man thinke this position foolish, for l *by this foolishnesse of preaching, it pleaseth God to save them which believe.* Their state is therefore fearefull who live in peace, without caring for the preaching of the Gospell. Can men looke for Gods *mercy*, and despise his *meanes*? m *He* (saith *Christ* of the Preachers of his Gospell) *that despiseth you, despiseth me.* n *He that is of God, heareth Gods Words; yee therefore heare them not, because ye are not of God.* Had not the o Israelites heard *Phineas message*, they had never *wept*. Had not the *Baptist preached*, the Iews had never p *mourned*. Had not they who *crucified* Christ, heard *Peters* q *Sermon*, their hearts had never been *pricked*. Had not

g Rom. 10 14.
* Heb. 11. 6.
h Ioh. 10. 27
i Ioh. 3. 29.
k Heb. 2. 3. Ioh. 8. 47.
l 1 Cor. 1. 11
m Luk. 10. 16.
n Ioh 8. 47.
o Iudg 2. 1, &c.
p Luk 7. 32, 33.
q Act. 2. 36.

not the *Ninivites* heard *Jonas* [r] *preaching*, they had never *repented*; and if thou wilt not [t] *heare*, and [t] *repent*, thou shalt never be *saved*.

VII. The opinion that the Sacraments are but *bare signes and seales of Gods promise and grace unto us*, doth not a little hinder *Piety*: whereas, indeed, they are seales, as well of our *Service* and *obedience* unto God: which *service*, if wee performe not unto him, the Sacraments seale no *grace* unto *us*. But if we receive them upon the resolution, to be his *faithful* and *penitent* servants; then the Sacraments doe not onely *signifie* and *offer*, but also *seale* and *exhibite* indeed the inward spirituall *grace*, which they outwardly *promise* and *represent*. And to this end *Baptisme* is called the [u] *washing of regeneration, and renewing of the Holy Ghost*, and the *Lords Supper*, [x] *The communion of the body and blood of Christ*. Were this truth believed, the holy Sacrament of the *Lords Supper* would bee *oftner*, and with *greater reverence received*.

[r] Ion. 3. 5.

[r] Prov. 28. 9
[t] Luk. 13. 5.

[u] Tit. 3. 5.

[x] 1 Cor. 10. 16.

VIII.

VIII. The laſt, and not the leaſt *block* wherat *Piety* ſtumbleth in the courſe of religion, is by adorning *vices* with the names of *vertues*: as to call drunken *caroufing*, drinking of *Healths*; ſpilling innocent *bloud*, *valour*; *Gluttony*, *Hoſpitality*; *Coveteouſneſſe*, *Thriftines*; *Whoredome*, loving a *Miſtreſſe*; *Symony*, *Gratuity*; *Pride*, *Gracefulneſſe*; *Diſſembling*, *Complement*; children of *Belial*, *good-fellowes*; *wrath*, *haſtineſſe*; *ribaudry*, *mirth*. So on the other ſide, to call *Sobriety* in words and actions, *Hypocriſie*; *almes-deeds*, *vaine-glory*; *devotion*, *ſuperſtition*; *zeale* in Religion, *Puritaniſme*; *Humility*, *crouching*; ſcruple of *conſcience*, *preciſeneſſe*, &c. and whileſt thus wee call *evill*, *good*, and *good evill*; *true Piety* is much hindred in her *progreſſe*. And thus much of the firſt hinderance of *Piety*, by miſtaking the true ſenſe of ſome *ſpeciall places* of Scripture, and *grounds* of Chriſtian Religion.

*The ſecond hinderance of Piety.*

2. *The evill example of great perſons.*

The

The *practice* of whose *profane lives* they preferre for their imitation, before the *precepts* of Gods *holy Word*. So that when they see the *greatest men* in the *State*, and many chiefe *Gentlemen* in their *Countrey*, to make neither care nor conscience to heare *Sermons*, to receive the *Communion*, nor to sanctifie the *Lords Sabbaths*, &c. But to be *Swearers*, *Adulterers*, *Carousers*, *Oppressors*, &c. Then they thinke, that the using of these holy ordinances, are not matters of so great moment: for if they were; such great and wise men would not set so little by them. Hereupon they thinke, that Religion is not a matter of necessity. And therefore where they should (like Christians) *row* against the streame of impiety towards Heaven: they suffer themselves to be carried with the multitude, downe right to Hell, thinking it impossible that God will suffer so many to bee damned. Whereas if the God of this world had not blinded the eyes of their minds: the holy Scriptures would

teach

teach them, that [a] *Not many wise men after the flesh, not many mighty, not many noble are called, &c.* but that for the most part, the [b] *poore receive the Gospell*, and that [c] *few rich men shall be saved.* And, *that howsoever many are called, yet the chosen are but few.* Neither did the [d] *multitude* ever save any from damnation. As God hath advanced men in *greatnesse* above others; so doth God expect that they in *Religion* and *Piety*, should goe before others: otherwise, *greatnesse* abused (in the time of their *Stewardship*) shall turne to their *greater condemnation* in the day of their *accounts.* At what time *sinfull great* and mighty men, as well as the *poorest slaves and bondmen*, shall wish, *that the rockes and mountaines shall fall upon them, and hide them from the presence of the Judge, and from his just deserved wrath:* It will prove but a miserable solace, to have a *great company of great men* partakers with thee, of thine eternall torments. The multitude of sinners doth not extenuate

a 1 Cor. 1. 26.

b Ioh. 11. 5.

c Matth. 19. 23, 24.

d Matth. 22.

Apoc. 6. 15, 16. &c.

*Potentes potenter cruciabuntur. Sap.*

nuate, but aggravate sinne, as in *Sodome*. Better it is therefore with a few to be saved in the *Arke*, than with the *whole world*, to be *drowned* in the floud. Walke with the few *godly*, in the Scriptures *narrow path* to heaven: but *crowd* not with the *godlesse multitude*, in the *broad way* to hell. Let not the examples of irreligious great men hinder thy repentance: for their *greatnesse* cannot at that day exempt themselves from their owne most grievous punishments.

Mat. 7. 13.

Exod. 23. 2.

*The third hinderance of Piety.*

3. *The long escaping, of deserved punishment* in this life. *Because sentence* (saith *Salomon*) *is not speedily executed against an evill worker, therefore the hearts of the children of men are fully set in them to doe evill, not knowing that the bountifulnesse of* GOD [h] *leadeth them to repentance.* But when his patience is *abused*, and mans *sinnes* are ripened: his *Iustice* will at once both [i] *beginne*, and *make an end* of the sinner: and hee will recompence the *slownesse* of his delay,

Eccles. 8. 11.

h Rom. 2. 4. 2 Pet. 3. 10.

i 1 Sam. 3. 12 Ezek. 39. 8.

delay, with the *grievousnesse* of his punishment. Though they were suffered to runne on the score all the daies of their life: yet they shall be sure to pay the *utmost farthing*, at the day of their *death*. And whilest they suppose themselves to bee *free* from judgement: they are *already* smitten with the heavyest of Gods Iudgements; [a] a heart that cannot repent. The *stone* in the reines or bladder, is a grievous paine that kils many a mans body: but there is no disease to the *stone* in the *heart*, whereof [b] *Nabal* dyed, and killeth millions of *soules*. They refuse the triall of *Christ* and his *Crosse*: but they are *stoned* by hels excutioner, to eternall death.

a Rom. 2.5. ἀμετανόητον καρδίαν, cor paenitere nescium.

b 1 Sam. 25. 37.

Because many Nobles and Gentlemen are not smitten with *present Iudgements*, for their outragious *Swearing*, *Adultery*, *Drunkennesse*, *Oppression*, *prophanenesse of the Sabbath*, and disgracefull neglect of *Gods Worship and Service*: they begin to doubt of divine *providence* and *Iustice*. Both which two *eies*,

they would as willingly put out in God, as the *Philistines boared* out the *eies* of *Sampson*. It is greatly therefore to bee feared; lest they will provoke the LORD to cry out against them, as *Sampson* against the *Philistines*: By neglecting the Law, and walking after their owne hearts, they put out (as much as in them lyeth) the eies of my *providence* and *Iustice*. Lead me therefore to these chiefe *Pillars*, whereupon the *Realme* standeth: that I may pull the *Realme* upon their *heads*, and be at once avenged of them for my two eies! Let not *Gods patience* hinder thy repentance; but because he is so *patient*, therefore doe thou the rather repent.

Iud. 16. 21.

Iudg 16. 26, &c.

*The fourth hinderance of Piety.*

4. *The presumption of Gods mercy*. For when men are justly convinced of their sinnes, forthwith they betake themselves to their shield, *Christ is mercifull*: so that every sinner makes Christ the *Patron* of his *sinne*: as though hee had come into the world, to bolster sinne; and not

not to destroy the *workes of the divell.* Hereupon the carnall Christian presumeth, that though hee continueth a while longer in his sinne: GOD will not shorten his daies. But what is this but to be an Implicite Atheist? Doubting that either God seeth not his sinnes, or if hee doth, that hee is not just; for if hee beleeveth that God is just, how can hee thinke that God, who for sinne so severely punisheth others, can love him who still loveth to continue in sin? True it is; Christ is mercifull. But to whom? onely to them that repent *and turne from iniquity in Iacob.* But *if any man blesse himselfe in his heart, saying, I shall have peace, although I walke according to the stubbornesse of mine owne heart, thus adding drunkennesse to thirst: the Lord will not be mercifull to him, &c.* O mad men! who dare blesse themselves, when God pronounceth them accursed? Looke therefore how farre thou art from finding *repentance* in thy selfe; so farre art thou from any assurance of finding

1 Ioh. 3 3.

Isai 59. 20
Deu. 19.19.

*Non delinquenti sed peccata relinquenti condonat Deus.*

mercy in Christ. *Let therefore the wicked forsake his waies, and the unrighteous his owne imaginations, and returne unto the LORD, and he will have mercy upon him: and to our God, for he is very ready to forgive.*

Isa. 55. 7.

*Despaire* is nothing so dangerous as *presumption*. For we reade not in all the *Scriptures* of above *three* or *foure*, whom *roaring* Despaire overthrew: But *secure* Presumption hath sent *millions* to perdition without any noise. As therefore the Damsels of *Israel* sang in their dances, *Saul hath kild his thousands, and David his tenne thousands*; so may I say, that *despaire* of Gods mercy hath damned *thousands*, but the presumption of Gods mercy hath damned *tenne thousands*, and sent them quicke to hell, where now they remaine in eternall torments without all helpe of ease, or hope of redemption. God spared the *Thiefe*, but not his *fellow*. God spared *one*, that no man might *despaire*; God spared but *one*, that no man should *presume*. Ioyfull assu-

1 Sam. *Metuendum est ne te occidat spes: & cum multum speres de misericordia; incidas in judicium.* Aug.

Luke 23. *Latronis exemplum, non est exemplum imitationis sed consolationis.*

rance

rance to a sinner that repents: no comfort to him that remaines *impenitent*. God is infinite in mercy, but to them onely, who turne from their sinnes, to serve him in *holinesse: without which no man shall see the Lord*, Heb. 12.14. To keepe thee therfore from the hinderance of *presumption*, remember, that as *Christ is a Saviour*, so *Moses* is an accuser. Live therefore as though there were no *Gospell*: die as though there were no *Law*. Passe thy life, as though thou wert under the conduct of *Moses*: depart this life, as if thou knewest none but *Christ*, and him crucified. *Presume* not, if thou wilt not perish: *Repent*, if thou wilt be *saved*. Ioel 5.45.

*Qui dat pœnitenti veniam, non debit peccanti pœnitentiam*, August.

*The fifth hinderance of Piety.*

5. *Evill company*, commonly termed *good fellowes*: but indeed the Devils chiefe instruments, to hinder a wretched sinner from repentance and piety. The *first* signe of Gods favour to a sinner, is, to give him grace to forsake evill companions: such who wilfully continue in sinne, contemne the meanes of

their calling, gibing at the sincerity of profession in others, and shaming Christian Religion by their owne profane lives. These sit in the seate of the scorners. For assoone as God admits a sinner to bee one of his people; he bids him *Come out of Babylon.* Every lewd *company* is a *Babylon.* Out of which, let every childe of God either keepe himselfe: or if he be in; thinke that he heares his *fathers voyce* sounding in his eare, *Come out of Babylon, my childe.* As soone as Christ looked in mercy upon *Peter*, hee went out of the company that was in the high Priests hall, and *wept bitterly* for his offence. *David* vowing (upon recovery) a new life, said: *Away from me, all ye workers of iniquity, &c.* As if it were unpossible to become a *new man*, till he had shaken off all *old* ill companions. The truest proofe of a mans *Religion* is the quality of his *companions. Profane companions* are the chiefe enemies of Piety, and quellers of holy motions. Many a time is *poore Christ* (offering to bee new-

Psal. 7. 11.

Apoc. 18 4.

Luk. 22. 62.

Psal. 6. 8.

new-borne in thee) thrust into the *Stable*: when these lewd companions by their *drinking*, *plaies*, and *jests*, take up all the best roomes in the *Inne* of thy heart. Oh, let not the company of earthly *sinners*, hinder thee from the society of heavenly *Saints* and *Angels*. Luke 2.

*The sixth hinderance of Piety.*

6. *A conceited feare, lest the practice of Piety should make a man* (especially a young man) *to waxe too sad and pensive*: whereas indeed, none can better *joy*, nor have more cause to *rejoyce*, than the *pious* and Religious Christians. For as soon as they are *justified by faith, they have peace with God*, than which there can be no greater ioy. Besides, they have already the *Kingdome of grace* descended into their hearts: as an assurance that (in Gods good time) they shall ascend into his *Kingdome of glory*. This *Kingdome of grace* consists in three things: First, *Righteousnesse*; for having *Christs* righteousnesse to iustifie them before God, they endeavour to live *righteously* Rom. 5.2. Rom. 14.17.

*onely* before men. Secondly, *Peace*, for the peace of conscience *inseparably* followeth a righteous conversation. Thirdly, *the joy of the Holy Ghost*; which ioy is onely left in the *peace* of a good conscience; and is *so great*, that it [a] *passeth all understanding*. No *tongue* can expresse it, no *heart* can conceive it, but onely hee that feeles it. This is that *fulnesse of joy*, which [b] *Christ* promised his Disciples, in the middest of their troubles, *a joy that no man could take from them*. The feeling of this joy, *David* upon his Repentance begged so earnestly at the hands of God: [c] *Restore me to the joy of thy salvation*. And if the Angels in heaven [d] *rejoyce* so much at the *conversion of a sinner*: the joy of a *sinner converted* must needs bee exceeding great in his *owne heart*. It is [e] *worldly sorrow*, that snowes so timely upon mens *heads*, and fils the *furrowes* of their hearts, with the *sorrowes* of death. The *godly sorrow* of the godly (when God thinkes it meete to try them) causeth in them *Repen-*

Phil. 4. 7.

b Ioh. 16. 24. Verse 22.

c Psal. 51. 12.

d Luke 15. 7. 10.

e 2 Cor. 7. 10.

*tance*

*tance not to be repented of*: for it doth but further their ſalvation. And in all ſuch tribulation, they ſhall be ſure to have the *Holy Ghoſt* to be their [f] *Comforter*: who will [g] make *our conſolations to abound through Chriſt, as the ſufferings of Chriſt ſhall abound in us*: But whileſt a man liveth in impiety, hee hath [h] *no peace*, ſaith *Eſay*: his [i] *laughter* is but *madneſſe*, (ſaith *Salomon*) his *riches* are but [k] *clay*, ſaith *Abakuk*: nay, the *Apoſtle* eſteemes them no better than [l] *dung* in compariſon of the pious mans treaſure: all his *joyes* ſhall end in *woes*, ſaith Chriſt. Let not therefore this falſe feare hinder thee from the practice of Piety. Better it is to goe ſickly (with *Lazarus*) to *Heaven*, than full of mirth and pleaſure, with *Dives*, to *Hell*. Better it is to mourne for a time with *men*, than to be tormented for ever with *Divels*.

f Joh. 14. 16, 17.
g 2 Cor. 1.5.
h Iſa. 57.21.
i Eccl. 2.
k Abac. 2.6.
l Phil. 3.8. Luk. 6.25.

*The ſeventh hinderance of Piety.*

7. And laſtly, *The hope of long life*: for, were it poſſible that a wicked liver thought *this yeare* to bee his

his *last yeare*: this *moneth*, his last moneth: this *weeke*, his last weeke: but that hee would change and amend his wicked life? No verily, he would use the best meanes to repent, and to become a new man. But as the rich man in the Gospell promised himselfe *many yeares to live in ease, mirth, and fulnesse*; when he had not *one night* to live longer: so, many wicked Epicures falsely promise themselves, the age of *many yeares*, when the threed of their life is already almost drawne out to an end. So *Jeremy* ascribes the cause of the Jewes sinnes and calamities to this, that *she remembred not her last end*.

*Flores, si sciveris, unum tua tempora mensem; Rides, quum non sit fors tua quin queat ullos?* Tho. Morus

Luke 12. 19, 20.

Lam. 1. 9.

The longest space betwixt a mans comming by the *wombe*, and going by the *grave*, is but *short*: for *man that is borne of a woman, hath but a short time to live*: He hath but a *few daies*, and those *full* of nothing but *troubles*. And except the *practice of Piety*; how much better is the state of the childe that yesterday was *baptized*, and to day is *buried*, than

Iob 14. 1.

than *Methuſalems*, who lived nine hundred ſixty nine yeares, and then dyed? of the two, happier the *Babe*; becauſe he had leſſe *ſinne*; and fewer *ſorrowes*. And what now remaines of both, but a *bare remembrance*? What truſt ſhould a man repoſe in long life? ſeeing the whole life of man is nothing but a lingring death: ſo that as the Apoſtle proteſts, *a man dieth daily*.

*Quotidiè morimur: quotidiè enim demitur pars vitæ; & tunc quoque cùm crescimus, vita decrescit.* Vives. 1 Cor. 15. 31 Iſa. 2. 22.

Harke in thine eare, O ſecure fellow; thy *life* is but a *puffe of breath* in thy noſtrils, truſt not to it. Thy *Soule* dwelles in a houſe of clay, that will fall ere it bee long; as may appeare by the *dimneſſe* of thy *eies*, the *deafeneſſe* of thy *eares*, the *wrinckles* in thy *cheekes*, the *rottenneſſe* of thy *teeth*, the *weakeneſſe* of thy *ſinewes*, the *trembling* of thy *hands*, the *Kalendar* in thy *bones*, the *ſhortneſſe* of thy *ſleepe*, and every *gray haire*, as ſo many Summoners, bids thee prepare for thy *long home*. Come, let us in the meane while walke to thy Fathers *coffin*: breake open the lidde; ſee here,

how

Iob 17.14.

how that *Corruption is thy Father, and the Worme thy Mother and Sister:* seest thou how these are? so must *thou* bee ere long: foole! thou knowest not how soone. Thy *Houre-glasse* runneth apace, and in all places, *death* in the meane while *waiteth* for thee.

*Homo est fatuus usque ad 40. annum, deinde ubi agnovit se esse fatuum, vita consumpta est,* Luth.

The whole life of man (save what is spent in Gods service) is but a foolery: for a man lives *forty yeares*, before hee knowes himselfe to bee *a foole:* and by that time he *seeth* his *folly*, his *life* is *finished*.

Harke (*Husbandman*) before thou seest many poore *crops* of *harvest*, thy selfe shalbe *ripe*, and *Death* will cut thee downe with his *Sickle*. Harke (*Tradesman*) ere many *sixe moneths* goe over, thy *last moneth* will come on: after which thou shalt trace away, and *trade* no longer. Harke (most *grave Iudge*) within a *few Termes*, the *terme* of thy *life* approcheth: wherein thou shalt cease to *judge others*, and go *thy selfe* to be *judged*. Harke (*O man of God*) that goest to the Pulpit; preach this

Sermon,

Sermon, as it were the *last* that thou ſhouldeſt make to thy people. Harke (*Nobleman*) lay aſide the *high* conceit of thy *Honor*; *Death*, ere it be long, * will lay thy *Honor* in the duſt, and make thee as baſe as the earth, that thou treadeſt under thy feet. Harke (*thou, that now readeſt this Booke*) aſſure thy ſelfe ere it bee long, there will bee but *two holes*, where now thy *two eies* are placed: and others ſhall reade the truth of this leſſon upon thy *bare Skull*, which now thou readeſt in this *little Booke*. How ſoone I know not; but this I am ſure of: that [a] *thy time is appointed, thy* [b] *moneths are determined, thy* [c] *daies are numbred*, and thy very [d] *laſt houre is limited*, beyond which thou ſhalt not paſſe. For then, the [e] *firſt borne of death*, mounted on his [f] *pale Horſe*, ſhall alight at thy doore: and (notwithſtanding all thy *Wealth*, thy *Honor*, and the *teares* of thy *deareſt Friends*) will carry thee away *bound hand and foote*, as his *priſoner*, and keepe thy body under a *load of earth*, untill that day

* *Mors Sceptra ligonibus æquat.*

a Iob 14.14.
b Iob 14.5.
c Pſal. 90.12. Dan. 5.26. *Stat ſua cuique dies*, Virg.
d Ioh. 13.1. & 11.9.
e Iob 17.13.
f Apoc. 6.8.

Iob 17.14.

how that *Corruption is thy Father, and the Worme thy Mother and Sister:* seest thou how these are? so must *thou* bee ere long: foole! thou knowest not how soone. Thy *Houre-glasse* runneth apace, and in all places, *death* in the meane while *waiteth* for thee.

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Harke (*Husbandman*) before thou seest many poore *crops* of *harvest*, thy selfe shalbe *ripe*, and *Death* will cut thee downe with his *Sickle.* Harke (*Tradesman*) ere many *sixe moneths* goe over, thy *last moneth* will come on: after which thou shalt trace away, and *trade* no longer. Harke (most *grave Iudge*) within a *few Termes*, the *terme* of thy *life* approcheth: wherein thou shalt cease to *judge others*, and go *thy selfe* to be *judged.* Harke (*O man of God*) that goest to the Pulpit; preach this

Sermon,

Sermon, as it were the *last* that thou ſhouldeſt make to thy people. Harke (*Nobleman*) lay aſide the *high* conceit of thy *Honor*; *Death*, ere it be long, * will lay thy *Honor* in the duſt, and make thee as baſe as the earth, that thou treadeſt under thy feet. Harke (*thou, that now readeſt this Booke*) aſſure thy ſelfe ere it bee long, there will bee but *two holes*, where now thy *two eies* are placed: and others ſhall reade the truth of this leſſon upon thy *bare Skull*, which now thou readeſt in this *little Booke*. How ſoone I know not; but this I am ſure of: that [a] *thy time is appointed, thy* [b] *moneths are determined, thy* [c] *daies are numbred*, and thy very [d] *laſt houre is limited*, beyond which thou ſhalt not paſſe. For then, the [e] *firſt borne of death*, mounted on his [f] *pale Horſe*, ſhall alight at thy doore: and (notwithſtanding all thy *Wealth*, thy *Honor*, and the *teares* of thy *deareſt Friends*) will carry thee away *bound hand and foote*, as his *priſoner*, and keepe thy body under a *load of earth*, untill that day.

* *Mori Sceptra ligonibus æquat.*

a Iob 14.14
b Iob 14.5.
c Pſal. 90.12. Dan. 5.26. *Stat ſua cuique dies*, Virg.
d Ioh. 13.1. & 11.9.
e Iob 17.13
f Apoc. 6.8.

day come, wherein thou must bee brought forth to [g] *receive according to the things which thou hast done in that body, whether it be good or evill.* Oh, let not then the *false hope* of an *uncertaine* long life hinder thee, from becomming a *present Practizer* of Religious Piety. God [h] offereth grace to *day*; but who promiseth to *morrow?* There are now in hell many *young men*, who had purposed to repent in their *old age*: but Death cut them off in their *impenitency* ere ever they could attaine to the time they set for their repentance. The longer a man runnes in a *disease*, the *harder* it is to bee cured: for *custome* of sinne, breeds *hardnesse* of heart: and the *impediments* which hinder thee from repenting *now*, will hinder thee *more*, when thou art *more* aged.

A *Wiseman* being to goe a farre and foule journey, will not lay the *heavyest burthen* upon the weakest *horse*. And with what conscience canst thou lay the great load of repentance, on thy *feeble* and *tyred* old age?

[g] 2 Co. 5. 10.

[h] Psal. 95. Heb. 3. *Pœnitenti veniam spopondit, sed vivendi in crastinum non spopondit*, Chryso. *Nemo tam divos habuit favent es, crastinum ut possit si is pollicori*, Senec. Heb. 3. 13.

age? whereas now in thy chiefeſt ſtrength thou canſt not lift it, but art ready to ſtagger under it. Is it wiſedome for him that is to ſaile a long and dangerous voyage, to lie playing and ſleeping, whileſt the *winde* ſerveth and the *Sea* is calme, the *Ship* ſound, the *Pilot* well, *Mariners* ſtrong; and then ſet forth when the windes are *contrary*, the weather *tempeſtuous*, the Sea *raging*, the Ship *rotten*, the *Pilot ſicke*, and the Sailers *languiſhing*? Therefore, O *ſinfull ſoule*, beginne now thy converſion to God, whileſt *life*, *health*, *ſtrength*, and *youth* laſteth; before thoſe [a] *yeares* draw nigh, when as thou ſhalt ſay, *I have no pleaſure in them*. God ever required in his ſervice, the [b] *firſt borne*; and the [c] *firſt fruits*; and thoſe to be offered unto him without delay. So juſt [d] *Abel* offered unto God his *firſt-lings*, and *fatteſt Lambs*; and reaſon good; that the *beſt Lord* ſhould bee *firſt*, and *beſt* ſerved. All Gods ſervants ſhould therefore [e] *remember to ſerve their Creator in the daies of*

a Eccl. 12.1.

b Exo. 13.2.

c Ex. 22 29.

d Gen. 4.4.

e Eccl. 12.12 Gen. 22.5.

f Gen 22 3. *of their youth*; and f *early* in the morning, like *Abraham*, to sacrifice unto God the *young Isaac* of their age.

g Gen. 43 3. g *Ye shall not see my face* (saith *Ioseph* to his Brethren) *except you bring your younger brother with you.* And how shalt thou looke in the face of *Iesus*, if thou giveſt thy *younger yeares* to the devill, and bringeſt him nothing but thy blinde, lame, and decrepit *old age? Offer it unto thy*

h Mal. 1. 8. h *Prince*, saith *Malachy*. If he will not accept such a one to serve him, how shall the *Prince* of *Princes* admit such a one to bee his servant? If the

i Dan. 1. 4. & 2 Sam. 5 8. i *King of Babel* would have *young men (well favoured, and such as had ability in them) to stand in his palace*, shall the *King of Heaven* have none to stand in his *Courts*, but the *blinde* and *lame*, such as the *soule of David hated?* Think'ſt thou, when thou haſt served Satan with thy *prime yeares*, to satisfie *God* with thy *dotage?* Take heed leſt *God* turne thee over to thy *old maſter* againe: That as thou haſt all the daies of thy life done *his worke*, so he may in the end pay thee

thy

thy *wages*. Is that time fit, to undertake by the *ſerious* exerciſes of repentance (which is the *worke of workes*) to turne thy ſinfull *ſoule* to God; when thou art not able with all thy ſtrength to turne thy *weary bones* on thy ſoft *bed*? If thou find'ſt it ſo hard a matter *now*; thou ſhalt finde it farre harder *then*. For thy *ſinne* will wax ſtronger, thy *ſtrength* will grow weaker, thy *Conſcience* will clogge thee, *paine* wil diſtract thee, the *feare of death* will amaze thee, and the *viſitation* of friends will ſo diſturbe thee, that if thou be not furniſhed afore-hand with ſtore of *faith, patience, & conſolations* thou ſhalt not be able either to meditate thy *ſelfe*, or to heare the word of *comfort* from others: not to pray *alone*, nor to joyn with others who pray for thee. It may be thou ſhalt bee taken with a *dumbe palſie*, or ſuch a *deadly ſenſleſneſſe*, that thou ſhalt neither *remember God*, nor thinke upon *thine owne* eſtate: & doſt thou not well deſerve, that *God* ſhould forget to ſave thee in thy *death*; who art ſo unmindefull

now

now to *serve* him in thy *life?* The *feare of death* will drive many at that
Mat.7.22. time, to cry, *Lord, Lord:* but *Christ* protesteth, that *he will not then know them for his.* Yea, many shall then
Heb.12.17. (like *Esau*) *with teares seeke to repent; and yet finde no place to repentance.* For man hath not *free-will* to repent when he *will,* but when *God will* give him grace. And if mercy shewed herselfe so inexorable, that shee would not open her gates to so
Mat.25.11. *tender* Suiters as *Virgins,* to so earnest Suiters as *Knockers,* because they knocked *too late:* How thinkest thou, that shee will ever suffer thee to enter her gates, being so impure a wretch that never think'st to leave sinne, till sin first leaveth thee, and didst never yet knocke with thine *owne fists* upon the *breasts* of a penitent heart? And justly doth her *Grace* deny to open the *gates of Heaven,* when thou knockest in thine *adversity;* who in thy *prosperity* wouldest not suffer CHRIST, whilest hee knocked, to enter in at
Apoc.3.10. the *doore* of thy heart. Trust not either

either late repentance, or long life: *not late repentance*; because it is much to bee feared, leſt that the repentance, which the *feare of death* enforceth, *dyes* with a man *dying*. And the Hypocrite, who deceived *others* in his life, may deceive himſelfe in his death. God accepteth none but *Free-will Offerings*, and the repentance that pleaſeth him, muſt be voluntary, and not of conſtraint. Not *long life*; for *old age* will fall upon the necke of youth; and as nothing is more ſure than *death*, ſo nothing is more uncertaine than the time of *dying*. Yea, oftentimes when ripeneſſe of ſin is haſtened by outragiouſneſſe of ſinning; God ſuddenly cutteth off ſuch *vicious livers*, either with the *ſword*, *intemperateneſſe*, *luxury*, *ſurfeit*, or ſome other *feareſull* manner of *ſickneſſe*. Maiſt thou not ſee, that it is the *evill ſpirit* that perſwades thee to deferre thy Repentance till old age; when *Experience* tels thee, that not *one* of a *thouſand* that takes thy courſe, doth ever attaine unto it? Let *Gods Holy Spirit*,

*Naſcentes morimur, finiſque ab origine pendet, & puberſcentes jungit ſenectas premit*, Mani.

*Requirivis vitæ non ſinit eſſe ſenem.*

*Spirit*, move thee not to give thy selfe any longer *to eate and drinke with the drunken, lest thy Master send death for thee in a day, when thou lookest not for him, and in an houre that thou art not aware of, and so suddenly cut thee off, and appoint thee thy portion with the Hypocrites, where shall be weeping and gnashing of teeth.* But if thou lovest [a] *long life, feare* God, and *long* for *life everlasting.* The longest life heere, when it is come to the period, will appeare to have beene but as a [b] *tale that is told*, a [c] *vanishing vapour*, a *flitting* [d] *shadow*, a seeming [e] *dreame*, a glorious *flower*, growing, and [f] *flourishing in the* [g] *morning, but in the evening cut downe and withered*; or like a [h] *Weavers shuttle*, which by *winding* here and there swiftly *unwindeth* it selfe to an end. It is but a [i] *moment*, saith S[t]. *Paul.* Oh then the *madnesse* of man! that for a *moment* of [k] *sinfull pleasure* will hazard the losse of an [l] *Eternall weight of glory!*

Mat. 27.49.

a Deut. 30. 16. Prov. 3.2. Psal. 34. 11, &c.

b Psal. 50.9.

c Iam. 4. 14.

d Psal. 109. 23.

e Psal. 76.5.

Psal. 90.5.

f 1 Pe. 1.24.

g Psal. 90 6.

h Isa. 38.12.

i 2 Cor. 4.17

k Heb. 11.25

l 2 Cor. 4.17

These are the *seven* chiefe hinderers

rers of *Piety*, which must be cast out like *Mary Magdalene* seven *Devils*, before ever thou canst become a *true Practizer of Piety*, or have any sound hope to enjoy either *favour* from Christ by *grace*, or *fellowship* with him in *glory*. Mar. 16. 9. Luke 8. 2.

## *The Conclusion.*

TO conclude all; for as much as thou seest, that *without Christ*, thou art but a *Slave of sinne, Deaths Vassall, and Wormes meate*; whose *thoughts* are vaine, whose deeds are vile, whose *pleasures* have scarce beginnings, whose *miseries* never know end; What Wiseman would incurre these *hellish torments*, though he might be living in sinne, purchase to himselfe for a time, the *Empire* of *Augustus*, the *riches* of *Crœsus*, the *pleasures* of *Salomon*, the *policy* of *Achitophel*, the *voluptuous fare*, and *fine apparell* of *Dives*? For what should it availe a man (as our Saviour saith) *to win the whole world for a time; and then to lose his soule in Hell for ever?*

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f 1 Pe. 1. 24.

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i 2 Cor. 4. 17

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l 2 Cor. 4. 17

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And seeing that likewise thou seest how *great* is thy *happinesse* in Christ; and how *vaine are* the *hinderances*, that debarre thee from the same: *beware* (as the Apostle exhorteth) Heb. 3. 13. *of the deceitfulnesse of sinne.* For that sinne, which seemes now to bee so *pleasing* to thy *corrupt nature*, will one day prove the *bitterest* enemy to thy *distressed soule*: and in the meane while *harden* (unawares) thine *impenitent heart.*

Sinne (as a *Serpent*) seemes beautifull to the *eie:* but take heed of the sting behinde: whose *venemous* effects if thou knewest; thou wouldest as carefully flie from *sinne*, as from a *Serpent:* for,

1. *Sinne* did never any man *good:* and the more sinne a man hath committed, the more *odious* hee hath made himselfe to God, the more *hatefull* to all good men.

2. *Sinne* brought upon thee all the *evill, crosses, losses, disgraces*, and *sickenesses*, that ever befell thee: Psal. 107. 17 *Fooles* (saith *David*) *by reason of their transgressions, and because of their*

their iniquities, as Daniel. Jeremy in his lamenting manner sketch the question, Wherefore do the living man complain? The Christian answereth (sing. 1 Sam.) Let us search and try our ways, and turn again unto the Lord. Hereupon the Prophet takes up that lamentable cry against sinne as the cause of all our miseries, Woe unto us, for we have sinned. Lam. 3. 16. Would thou thus search and examine thy self, and repent thee of thy sinnes, they will bring upon thee no greater plagues, losses, crosses, shame and confusion, than ever hitherto befell thee. Reade Levit. 26. 18. & Deut. 28. 15. &c.

4. And lastly; if thou wilt not cast off thy sinnes, God (when the measure of his patience is full) will cast them off for thy sinnes; for as he is just, so he hath power to kill and cast into hell all hardned and impenitent sinners. If therefore thou wilt avoid the cursed effects of sinne in this life, and the eternall wrath due thereto in the world to come; and bee assured that thou art not one of those, who are given over to a reprobate sense;

Gen. 15. 16.

Dan.4.24. *sense; Let them* (O sinner) *my counsell be acceptable unto thee: break off thy sins by righteousnesse, and thine iniquities by shewing mercy to the poore: O let them* (at length) *be an healing of thine errour.* Nathan used but one parable, and *David* was converted: *Ionas* preached but *once* to *Ninive*, and the whole City repented: Christ looked but *once on Peter*, and *he went out and wept bitterly*. And now, that thou art oft and so lovingly entreated, not by a *Prophet*, but by *Christ* the *Lord of Prophets*; yea, that *God himself* by his *Embassadors* doth *pray thee to be reconciled unto him*; leave off thine adultery, with *David* repent of thy sins, like a true *Ninivite*; and whilst Christ looketh in mercy upon thee; leave thy *wicked companions*, and weepe bitterly for thine offences.

2 Sam.12.13 Ion.3.5.&c Luk 22.62.

2 Cor.5.20.

Content not thy selfe with that *formall Religion*, which *unregenerated* men have framed to themselves in stead of *sincere devotion*: for, in the *multitude of opinions*, most men have almost lost the *Practice of true*

*Religion.* Thinke not that thou art a Christian good enough, because thou doest as the *most*, and art not so *bad* as the *worst*. No man is so wicked, that hee is addicted to all kind of vices, (for there is an *Antipathy* twixt some vices:) But remember that *Christ* saith; *Except your righteousnesse shall exceed the righteousnes of the Scribes and Pharisies, ye shall in no case enter into the Kingdome of Heaven.* Consider with thy selfe, how farre thou commest short of the *Pharisies*, in *fasting, praying, frequenting the Church* and *in giving of Almes*. Thinke with thy selfe how many Pagans, who never knew *Baptisme*, yet in *morall vertues*, and *honesty of life*, do goe farre beyond thee. Where is then the life of *Christ* thy *Master*? and how farre art thou from being a *true Christian*? If thou doest willingly yeeld to live in any one *grosse sin*, thou canst not have a *regenerated* soule; though thou reform'st thy selfe like *Herod* from many other *vices*. A true Christian must have

Mat.5.20.

Mar.6.20.

spect to walke in the *truth* of his heart, in *all* the Commandements of God alike: for (saith S. *Iames*) *He that shall offend in one point of the Law* (willfully) *is guilty of all.* And *Peter* bids us, *lay aside* (not some, but) *all malice, guile, and hypocrisies, &c. One* sin is enough to damne a mans soule, without *Repentance*: dreame not to go to heaven, by any *neerer*, or *easier* way than Christ hath trained unto us in his Word. The way to heaven is not *easie or common*, but *strait* and *narrow: so narrow*, that *Christ* protesteth that *a rich man shall hardly enter into the Kingdome of Heaven*, and that those who *enter*, are but a *few*: and that those *few* cannot get in but by *straining*: and that some of those who *strive* to enter in, shall *not bee able*. This all Gods *Saints* (whilest they here lived) knew well; when with so often *fastings*, so earnest *prayers*, so frequent hearing the *word*, and receiving the *Sacraments*, and with such abundance of *teares* they devoutly begged at the hands of God

Iam. 2. 10.

1 Pet. 2. 1.

Mat. 7. 14.
Mat. 19. 23.
Mat. 7. 14. & 22. 14.
Luk. 13. 24.

for *Christs* sake, to be received into his Kingdome.

If thou wilt not beleeve this truth: I assure thee that the *devell* which perswades thee *now*, that it is *easie* to attaine Heaven, will tell thee *hereafter*, that it is the *hardest businesse* in the World. If therefore thou art desirous to purchase *sound assurance* of salvation to thy Soule; and to goe the *right* and *safe way* to Heaven: get forthwith (like a *wise Virgin*) the *Oyle* of *Piety* in the *Lampe* of thy *conversation*; that thou maist be in a *continuall readinesse* to *meete* the *Bridegroome*, whether he commeth by Death, or by Judgement. Which that thou maist the better doe, let this be thy *daily practice*.

*How a private man must begin the morning with Piety.*

AS soone as ever thou *awakest* in the *morning*, keep the *doore* of thy heart fast shut, that no *Earthly thought* may enter, before

that God be come in first: and let *him* (before *all* others) have the † *first place* therein. So all evill thoughts, either will not *dare* to come *in*; or shall the easier be *kept out*: and the heart will more savour of *Piety* and *godlinesse* all the day after. But if thy heart be not (at thy first waking) *filled* with some meditations of *God*, and his Word; and dressed like the *Lampe* in the Tabernacle *every* morning and evening, with the *oyle Olive* of *Gods Word*; and perfumed with the sweet *Incense* of *Prayer*: *Satan* will attempt to fill it with worldly *cares*, or fleshly *desires*, so that it will grow unfit for the *service* of *God* all the day after, sending forth nothing, but the *stench* of *corrupt* and *lying* words, and of *rash* and *blasphemous* Oathes.

Begin therefore every dayes worke, with *Gods Word* and Prayer, and offer up unto God upon the *Altar* of a [a] *contrite* heart, the [b] *groanes* of thy *spirit*, and the [c] *calves of thy lips*, as thy morning sacrifice, and the *first fruits* of the day:

† *Primitiæ oris & cordis Deo offerendæ.* Amb. in Psal. 119.

Ex. 27. 20. 21

Exo. 30. 8, 6

Psal 141. 1. 2.

a Psal. 51.
b Rom. 8.
c Hos. 13. 2

day: and as soone as thou awakest, say unto him thus.

*A short Soliloquie, when one first wakes in the Morning.*

MY soule waiteth on thee, O Lord, more than the Morning Watch watcheth for the Morning. O God, therefore bee mercifull unto me and blesse me, and cause thy face to shine upon me: fill me with thy mercy this Morning, so shall I reioyce and be glad all my daies. Psal. 130. 6. Psal. 67. 1.

*Meditations for the Morning.*

*Then meditate.*

HOw Almighty God can (in the *Resurrection*) as easily raise up thy body out of the *grave*, from the *sleepe of death*; as hee hath this *Morning* wakened thee in thy *bed*, out of the sleepe of *nature*. At the dawning of which *resurrection* day, Christ *shall come to be glorified in his Saints*: and every one of the bodies of the *thousands* of his *Saints* (being *fashioned* like unto Psal. 90. 14. 2 Thes. 1. 10. Iude ver. 14. Phil. 3. 21. Mat. 13. 4. and 17. 2.

Luk.9.31. his *glorious* body) that *some* as bright as the *Sun*. All the *Angels* shining likewise in their glory: the body of *Christ* surpassing them all in *splendor* and *glory*: and the *Godhead* excelling *it*. If the rising of *one* Sunne, make the morning skie so *glorious*; what a bright shining and glorious Morning will that be, when so many *thousand thousands* of bodies, farre *brighter* than the *Sunne*, shall appeare and accompany Christ as his glorious *traine*, comming to keepe his generall *Session* of *Righteousnesse*, and to judge the wicked *Angels*, and all ungodly *Men*? and let not any transitory profit, pleasure, or vaine glory of this day, cause thee to lose thy part and portion of the *eternall* blisse and glory of *that* day, which is properly termed the *Resurrection of the just*. Beasts have *bodily* eyes, to see the *ordinary* light of the day: but endevour thou with the *eyes of faith*, to foresee the glorious light of this day

Act.17.31. Cor 6.3. Iud.v.15.

Luk.14.13.

2. That thou knowest not how *neare* the evill Spirit (which *night* and

*and day, like a roaring Lyon, walketh about seeking to devoure thee*) was unto thee whilest *thou* slept'st, and wast not *able* to help thy *selfe*: and that thou knowest not what *mischiefe* he would have done to thee, had not *God* hedged thee and thine; with his ever-waking *providence*, and guarded thee with his holy and blessed *Angels*.

1 Pet. 5. 8. Iob 1. 7.

Iob. 1. 10. Psa 121. 4. Psa. 34. 7. & 19. 11. Gen. 32. 1, 2. 2 Kin. 6. 16.

3. If thou heare'st the *Cock* crow, remember *Peter* to *imitate* him: and call to mind that *Cock-crowing* sound of the *last Trumpet*, which shall waken thee from the *dead*. And consider in what *case* thou art, if it sounded *now*: and become such, as thou wouldest wish to bee *then*: Lest at *that day* thou wilt wish, that thou hadst never seene *this*: yea, curse the day of thy *new birth*, for want of being new borne by *spirituall* grace.

Luk. 22. 61, 62. Mat. 26. 74, 75.

Ier. 20. 14. Iob. 3. 1. Tit. 3. 5.

When the *Cocke* crowes, the *thiefe* doe spaires of his hope, and gives over his nights enterprise: So the *divell* ceaseth to tempt or attempt any further, when hee heares the

* *Gallo canente spes Latro relinquit insidias, &c.* Ambr. Hexam. l. 5. cap. 24.

devout Soule wakening her selfe with Morning prayer.

4. Remember that Almighty God is about thy bed, and seeth thy downe-lying, and thy up-rising: understandeth thy thoughts, and is acquainted with all thy wayes. Remember likewise, that his *Holy Angels*, who guarded and watched over thee all night, doe also behold how thou *wakest* and *risest*. Doe all things therefore as in the awefull *presence* of *God*, and in the *sight* of his holy *Angels*.

Psal 139.2,3

Gen. 31. 55. & 32.1,2 Psal. 91.5.11 Act. 12.15.

5. As thou art putting on thine *apparell*, remember, that they were first given as coverings of shame, being the filthy effect of sinne: and that they are made but of the *Offals* and *excrements* of dead beasts. Therefore, whether thou respect the *stuffe*, or the first *institution*: thou hast so little cause to be *proud* of them, that thou hast great cause to be *humbled* at the sight and wearing of them: seeing the *richest apparell* are but *fine* covers of the *foulest* shame. Meditate rather; that

as thine apparell serves to *cover* thy shame, and to *fence* thy body from colde: so thou shouldest bee as carefull to cover thy *soule* with that *Wedding Garment*, which is the *righteousnesse* of *Christ*, and (because apprehended by our faith) called the *righteousnesse of the Saints*: Least whilest we are richly *apparelled* in the sight of *men*, wee bee not found to walke *naked*, (so that all our *filthinesse* be seene) in the sight of *God*. But that with *his righteousnesse* (as with a *Robe*) we may cover our *selves* from perpetuall *shame*: and shield our soules from that fiery cold that will procure infernall *weeping, and gnashing of teeth*. And withall consider how blessed a people were our *Nation*, if every *silken suit* did cover a sanctified soule. And yet a man would thinke; that on whom *God* bestowed most of these *outward blessings*: of them hee should receive greatest *inward thankes*. But if it prove otherwise; their reckoning will prove the heavier in the day of their *accounts*.

Mat. 22. 11
Rom. 13. 14
1 Cor. 1. 30.
Phil. 3. 9.
Apo. 19. 8.
Eph. 4. 24.
Apo. 16. 15.

Mat. 22. 13.

Luk. 12. 48.

6. Con-

6. Consider, how the Gods mercy is renued vnto thee euery morning, in giuing thee (as it were) a new life: and in causing the Sunne after his incessant races, to rise againe to giue thee light. Let not then his glorious light be lost vpon thee, but preuent (as oft as thou hast thy Lam.3.23. Psal.19.5. time) the Sunne rising, to giue God thanks: and kneeling downe at thy bed side salute him as the day spring with some deuout Ejaculation, or Morning Collect, containing an humble confession of thy sinne, the pardon of all thy faults, a thanksgiuing for all his benefits, and a craving of his gracious protection to his Church, thy selfe, and all that do belong vnto thee.

*Briefe directions how to inuade the Holy Scripture, whensoeuer you come ouer, without feare, and reuerence.*

BVt for as much as I dare not Luke.12.48. send you naked to the fountaine, without vessell, or to the Sea of meditating of the word of God, vnarmed

Parents

Parents of Prayer: Therefore before thou prayest in the Morning, first read a chapter in the Word of God: then meditate a while with thy selfe how many excellent things thou canst remember out of it.

As first, what good counsels or exhortations to good workes, and to Holy life.

Secondly, what threatnings of judgement against such and such a sinne: and what fearefull example of Gods punishment or vengeance upon such and such sinners.

Thirdly, what blessings God promiseth to patience, Chastitie, liberty, almes-deeds, zeale in his service, charitie, faith and trust in God; and such like Christian vertues.

Fourthly, what gracious Deliverance God hath wrought; and what speciall blessings hee hath bestowed upon them, who were his true and zealous servants.

Lastly, apply these things to thine owne heart, and reade not these chapters, as matters of Histo-

rical

*rical* discourse: but as if they were so many *Letters* or *Epistles* sent downe from God out of *heaven* unto thee: for *whatsoever is written, is written for our learning.* Rom. 15.4.

Sixthly, reade them therefore with that reverence, as if *God* himselfe *stood* by, and *spake* these words unto thee, to excite thee to those *vertues*, to dissuade thee from those *vices*: assuring thy selfe, that if *such sins* (as thou readest there) be found in *thee*, without repentance, the *like plagues* will fall upon thee: but if thou dost practise the *like piety* and *vertuous deeds*, the *like blessings* shall come unto thee and thine.

In a word; apply all that thou readest in holy Scripture, to one of these two heads chiefly; either to confirme thy *faith*; or to encrease thy *repentance*: for as *Sustine & Abstine, beare and forbeare*, was the Epitome of a good Philosophers life; so *Crede & Resipisce, beleeve and repent*, is the whole summe of a true Christians profession. One Chapter

*Epictetus dict.*

thus

thus read with *understanding*, and meditated with *application*, will better feed and comfort thy soule, than *five* read and run over without marking their *scope* or *sence*, or making any use thereof to thine owne selfe. If in this manner thou shalt reade three Chapters every day: *one* in the *morning*, another at *noone*, and the *third* at *night*, (reading so many *Psalmes* in stead of a Chapter, as our *Church Liturgie* appoints for Morning or Evening Prayers) thou shalt reade over all the *Canonicall* [a] *Scripture* in a *yeere*; except sixe Chapters, which thou maist adde to the *tarke* of the last day of the yeere. The reading of the Bible in *order*, will helpe thee the better to understand both the *History* and *scope* of the holy *Scripture*. And as for the [b] *Apocrypha*, being

a In the Canonicall Bookes of the Old Testament there are 931. Chapters: but distributing the 150. Psalmes into 90. parts, thou shalt finde but 841. which being added to 260. (the number of the Chapters in the New Testament) will amount to 1101. dividing which by three into 365. (the number of the dayes thou mayest dispose of as is prescribed.

b *Hos viginti duos libros legi: eum Apocrypha vero nihil habeas negotii; hos tantum studiosè meditare Scripturas, quas in Ecclesia considenter legimus. Multo prudentiores & Religiosiores fuerunt Apostoli & primi Episcopi veritatis duces, qui nobis eas tradiderunt. Tu igitur eum si filius Ecclesiæ, non transgredieris illius statuta. At veteris Testamenti (ut dictum est) viginti duos meditare libros, Cyrillus, Hierosolymitan. Catech. 4.*

but

but penned by *mans spirit*; thou maiest reade them at thy pleasure: but *believe* them, so farre as they agree with the *Canonicall* Scripture, which is endited by the *Holy Ghost*.

But it may be thou wilt say, that thy *businesse* will not admit thee so much time, as to *reade every morning* a Chapter, &c. O *man*, remember that thy *life* is but *short*, and that *all this businesse* is but for the use of this *short life*: but *salvation or damnation is everlasting*! Rise up therefore every morning by so *much time* the earlier: defraud thy *foggy flesh* of so much *sleepe*; but rob not thy *soule* of her *food*, nor God of his service: And serve the *Almighty* duly whilest thou hast *time* and *health*.

Having thus read thy Chapter, as thou art about to pray, remember, that *God* is a *God of* [c] *holines*, wherof hee warneth us by repeating so often, [d] *Be ye Holy, for I am Holy*. And when he *devoured* with a sudden fire, *Nadab* and *Abihu*, for offering unto him Incense with *strange fire*, (like those *now a-dayes*, who offer

offer Prayers from hearts fraught with the fire of *lust* and *malice*? the *Lord* would give us other reason of his *judgements*: but this, *I will bee sanctified in them that come neare me.* As if he should have said, If I cannot bee sanctified *by them* who are my servants, in serving mee with that *holinesse* that they should, I will bee sanctified *on them*, by confounding them with my just judgements, which their *lewdnesse* doth deserve. God therefore cannot abide any willfull uncleannesse, or filthinesse in them, who serve him: in so much that hee commanded the *Israelites*, that when they were in *campe* against their enemies, they should dig a hole with a *paddle*, and cover their excrements: his reason is, *For the Lord thy God walketh in the middest of thy campe, to deliver thee, and to give thee thine enemies before thee: therefore thy Host shall be holy, that he see no filthy thing in thee, and turne away from thee.*

Verse 3.

Deut. 23. 13, 14.

If he will have men to be so holy

in

in time of *warre* in the *Field*; how much more holines expecteth he at our hands, in time of *peace*, in our houses? therefore saith *Zophar* in *Iob*: *If thou prepare thine heart, and stretch out thine hand towards God to pray: if iniquity bee in thy hand, put it farre away, and let no wickednesse dwell in thy Tabernacles.* For as *Esay* saith; *If there bee any uncleannesse in our hands,* (that is, *any sinne whereof wee have not repented*) *though wee stretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not heare our prayers.* Therefore *before* thou prayest, let God see that thy heart is *sorrowfull* for thy *sinne*; and that thy mind is *resolved* (thorow the assistance of his *grace*) to amend thy faults. And then having *washed* thy self, and *adorned* thy body with *apparell* which beseemeth thy *calling*, and the *Image* of God, which thou beareſt; *shut* thy chamber doore, and kneele downe at thy bed-side, or some other convenient place, and in reverent manner

Iob 11. 13. 14.

Isa. 1. 15.

Deut. 23. 13, 14.

ner lifting up thy *heart*, together with thy *hands* and *eyes*, as in the presence of God, who seeth the *inward intention of thy soule*, offer up unto God from the Altar of a contrite heart, thy prayer, as a morning sacrifice, through the mediation of Christ, in these, or the like words.

*A Prayer for the Morning.*

MOst Mighty and glorious God, full of incomprehensible Power, and Majesty, whose glory the very *Heaven* of *Heavens* is not able to containe: looke downe from heaven, upon mee thine unworthy servant, who here prostrate my selfe at the *foot-stoole* of thy *Throne of grace*. But looke upon mee, O Father, through the *merits and mediation of Iesus Christ, thy beloved Sonne, in whom only thou art well pleased*. For of my selfe, I am not worthy to stand in thy presence or to speake with mine *uncleane lips* to so holy a God as thou art. For thou

1 Kin. 8. 72.

Psal. 132. 7.

Heb. 9. 16. Dan. 9. 18. Mat. 3. 17.

Isa. 6. 5.

thou knowest that in *sin I was conceived* and borne, and that I have lived ever since in iniquity: so that I have broken all thy holy Commandements by sinfull *motions*, uncleane *thoughts*, evill *words*, and wicked *workes*: *omitting* many of those duties of Piety which thou requirest for thy service, and *committing* many of those vices, which thou (under the penalty of thy displeasure) hast forbidden.

Psal. 51. 5.

Gen. 6. 5. Mat. 15. 19. Mat. 12. 34. Psal. 140. 1, 2 Dan. 9. 10. Dan. 9. 11. Levit. 26. 14. &c.

[Here thou mayest confesse unto God thy secret sinnes, which doe most burthen thy conscience: with the circumstances of the time, place, person, and manner, how it was committed, saying, *But moreespecially O Lord, I doe here with griefe of heart unto thee*, &c.

1 Kin. 8. 38.

And for these my sins, O Lord, I stand here guilty of thy *curse*, with all the miseries of this life, and everlasting *torments* in *hell fire*, when this wretched life is ended, if thou shouldest deale with mee, according to my deserts. Yea Lord, I confesse, that it is *thy mercy which endureth*

Deut. 27. 26 Dan. 9. 11 Gal. 3. 10. Esd. 16. 13.

Lam. 3. 22.

for

for ever; and thy compassion which never failes: that is the cause that I have not bin long agoe consumed. But with thee, O Lord, there is mercy, and plenteous redemption. In the multitude therefore of thy mercy, and confidence in Christs merits, I intreat thy divine Majesty, that thou wouldest not enter in judgement with thy servant, neither be extreme to marke what I have hitherto done amisse: for if thou doest, then no flesh can bee justified in thy sight: nor any living stand in thy presence. But bee thou mercifull unto mee, and wash away all the uncleannesse of my sinne; with the merits of that precious bloud which Iesus Christ hath shed for me. And seeing that he hath borne the burthen of that curse, which was due to my transgressions: O Lord, deliver me from my sins, and from all those Iudgements which hang over my head, as due unto mee for them: and separate them as far from thy presence, as the East is from the West: bury them in the burial of Christ, that they may never have

power

Psa.130.4. Psa.5.7. Psa.13.5.

Psa.143.2.

Ezec.36.25

1 Ioh.1.9.

Gal.3.13.

Psal.103.12

Col.2.1.13. Eph.2.5,6.

power to rise up against mee, to shame me in this *life*, or to *condemne* me in the *world* which is to come. And I beseech thee, O Lord, not onely to wash away my sinnes with the *bloud* of thine immaculate *Lambe*: but also to purge my *heart* by thy holy Spirit, from the drosse of my naturall corruption: that I may feele thy *Spirit*, more and more *killing* my sin, in the *power* and *practice* thereof: so that I may with more freedome of *mind*, and liberty of *will*, serve thee the *everliving God*, *in righteousnesse and holinesse* this day. And give me grace, that by the direction and assistance of the same thy holy *Spirit*, I may persevere, to be thy *faithfull* and *unfained* servant unto my lives end: that when this *mortal life* is ended, I may be made a partaker of *immortality*, and everlasting *happines* in thy heavenly kingdome. In the meane time O Lord, whil'st it is thy blessed will and pleasure, that I may continue to spend, and end that *small number* and remnant of dayes, which thou hast

John 1. 29. Psa.51.7.10

Gal.4.24.25

Luk.1.74, 75

Mat.24. 13.

hast appointed for mee to live in this vale of misery: *Teach me so to number my dayes, that I may apply my hearts unto wisedome*: and as thou dost adde dayes unto my life; so, good Lord, I beseech thee, adde *repentance and amendment* to my daies; that as I grow in *yeares*, so I may encrease in *grace* and favour with thee, and all thy people. And to this end, give unto mee a supply of all those graces, which thou knowest to bee *wanting* in me, and *necessary* for me, with an encrease of all those good gifts, wherewith thou hast already endowed me: that so I may bee the better *inabled* to leade such a *godly life, and honest conversation*: as that thy Name may thereby bee glorified, *others* may take good example by mee, and my *soule* may more cheerefully feed on the *peace* of a good *conscience*, and bee more replenished with the *joy* of the *Holy Ghost*. And here, O Lord, according to my bounden duty, I give thee most humble and hearty *thankes*, for all those blessings

Psal. 90. 12.

Rom. 14. 17.

which of thy goodnesse thou hast bestowed upon me. And namely, for that thou hast of thy free love, according to thine eternall purpose *elected me before the foundation of the world* was laid, into *salvation* in *Iesus Christ*: for that thou hast *created* me after thine *owne Image*, and hast begun to restore that in me which was lost in our first parents: for that thou hast effectually called me by the working of thy *Spirit*, in the *preaching* of the Gospell, and the *ministring of the Sacraments*, to the knowledge of thy saving grace and obedience of thy blessed will: for that thou hast bought and *redeemed* me with the blood of thine *only begotten Sonne*, from the torments of *Hell*, and the thrall of *Satan*: for that thou hast by *faith* in *Christ freely justified* me, who am *by nature the child of wrath*: for that thou hast in good measure *sanctified* me by thy holy Spirit, and given me so large a time to repent, together with the meanes of repentance. I thanke thee likewise, good Lord,

Eph. 1. 4.
Mat. 23. 34.
Gen. 9. 6.
Eph. 4. 24.
Col. 3. 10.
Rom. 8. 28.
Mat. 22. 3.
Rom. 1. 16.
Rom. 16. 25, 26.
1 Pet. 2. 18, 19.
Apoc. 5. 9.
Rom. 3. 28.
Gal. 2. 16.
Ephes. 1. 3.
1 Cor. 6. 11.
1 Pet. 1. 2.
2 Pet. 3. 9.

for

for my *life, health, wealth, food, raiment, peace, prosperity* and *plenty*: and for that thou hast preserved me *this night*, from all perils and dangers of *body* and *soule*, and hast brought me safe to the beginning of *this day*. And as thou hast now wakened my *body* from *sleepe*: so I beseech thee waken my *soule from sinne*, and carnall *security*: and as thou hast caused the light of the *day to shine* in my bodily *eies*: so, good Lord, cause the light of thy *Word*, and holy Spirit, to *illuminate my heart*: and give me grace as one of thy *children of light*, to walke in all holy obedience before thy face this day: and that I may *endeavour to keepe faith and a cleare conscience towards thee, and towards all men*, in all my thoughts, words, and dealings. And so good Lord, blesse all my *studies* and *actions*, which I shall take in hand this day; as that they may tend to *thy glory*, the *good* of others, and the *comfort* of mine owne soule and conscience in that day, when I shall make my finall

Eph. 5. 13.

Luk. 16. 8. Phil. 2. 15.

Act. 24. 16.

*accounts* unto thee for them. Oh my God, keepe thy ſervant, that I doe no *evill* unto any man this day: and let it be thy bleſſed will, not to ſuffer the *Devill*, nor his wicked *Angels*, nor any of his evill *members* or my malicious *enemies* to have any power to doe me any hurt or violence. But let the *eye* of thy holy providence watch over me, *for good and not for evill*: and command thy *holy Angels to pitch their Tents round about me*, for my defence and ſafety in my going out, and comming in, as *thou haſt promiſed* they ſhould doe about them that feare thy Name. For, *into thy hands, O Father, I doe here commend my ſoule*, and body, my actions, and all that ever I have, to be guided, defended, and protected by thee: being aſſured, that whatſoever thou takeſt into thy cuſtody, cannot periſh, nor ſuffer any hurt or harme. And if I at any time this day, ſhall through *frailty forget thee*: yet Lord, I beſeech thee, do thou *in mercy remember me*. And I pray not unto thee, *O*

Zach. 3. 2.

Pſal. 34. 7.

Pſal. 91. 11.

Pſal. 31. 5.
Luk. 23. 46.

Neh. 13. 31.

*Father*

*Father*, for my selfe alone, but I beseech thee also bee mercifull unto thy whole *Church*, and chosen people, wheresoever they live upon the face of the earth. Defend them from the rage and tyranny of the *Devill*, the *World*, and *Antichrist*. Give thy *Gospell* a free and a joyfull passage through the *World*, for the *conversion* of those, who belong to thine *Election* and *Kingdome*.

Blesse the *Churches* and *Kingdomes* (wherein wee live) with the continuance of *Peace*, *Justice*, and *true Religion*. Defend the *Kings Majesty*, from all his enemies, and grant him a long life, in *health*, and all happinesse, to *reigne* over us. Blesse our gracious Queene *Mary*, *Prince Charles*, the *Lady Mary*, the *Lady Elizabeth* and her Princely Issue. Encrease in them all *heroicall gifts*, and *spirituall graces*, which may make them fit for those places, for which thou hast ordained them. Direct all the *Nobility*, *Bishops*, *Ministers*, and *Magistrates* of this

Psal. 51.18, 19. Isa. 39.8.

Psa. 72.115. 1 Tim. 2.2. Heb. 6.10. 1 Tim. 2.2.

Church and Common-wealth, to governe the *Commons in true Religion, justice, obedience, and tranquillity.* Bee mercifull unto all the *Brethren* which feare thee, and call upon thy *Name.* And comfort as many among them as are *sicke*, and comfortlesse in *body*, or *minde*: especially, be favourable to all such as *suffer* any trouble or persecution for the *testimony* of thy *Truth*, and Holy *Gospell*: And give them a gracious *deliverance* out of all their troubles, which way it shall seeme best to thy *Wisedome*; for the glory of thy *Name*, the further enlarging of the *Truth*, and the more ample encrease of *their owne* comfort and consolation. Haste thy comming, O blessed *Saviour*, and end these *sinfull* daies. And give me grace, that like a *wise Virgin*, I may bee prepared with *Oile* in my *Lampe*, to meete thee the sweet *Bridegroome* of my Soule at thy comming; whether it be by the day of *death*, or of *judgement*: and then, Lord Jesus, come when thou wilt: *even Lord Jesus,*

Iam. 5. 15.

Heb. 1. 33.
1 Co. 10. 13
2 Tim. 2. 9.
2 Cor. 1. 5.
&c.

Mat. 25. 12. &c.

Apoc. 22. 20

*come quickly.* These, and all other graces which thou knowest needfull and necessary for mee, this day and evermore, I humbly begge and crave at thy hands, O Father: giving thee thy glory, in that forme of Prayer, which Christ himselfe hath taught me to say unto thee.

*Our Father which art in Heaven, Hallowed be thy Name, &c.*

## *Meditations, to stirre us up to Morning Prayer.*

IF when thou art about to pray, *Satan* shall suggest that thy prayers are too long, and that therefore it were better either to *omit* praiers or else to *cut* them shorter: meditate, that Prayer is thy *spirituall sacrifice, wherewith God is well pleased*: and therefore it is so displeasing to the *Devill*, and so irksome to thy *flesh*. Bend therefore thy *Affections* (will they, nill they) to so holy an exercise, assuring thy selfe, that it doth by so much the more please *God*, by how much the more Heb. 13. 15, 16.

it is unpleasing to thy *Flesh*.

2. Forget not how the *Holy Ghost* puts it downe as a speciall *note* of Reprobates: *they call not upon the Lord: they call not upon God.* And when *Eliphaz* supposed that *Job* had cast *off the feare of God* and that *God had cast Job out of his favor*; he chargeth him that hee *restrained praier before God*; making that a sure *note* of the *one*, and a sufficient *cause* of the *other*. On the other side, that God hath promised, that *whosoever shall call on his Name, shall be saved*. It is certaine, that hee who maketh no conscience of the duty of *praier*, hath no grace of the holy *Spirit* in him. For the Spirit of *grace* and of *prayer*, are one: and therefore *grace* and *prayer* goe together. But hee that can from a *penitent* heart (morning and evening) pray unto God: it is sure, that he hath his *measure* of *grace* in this world: and he shall have his *portion* of *glory* in the life which is to come.

Psal. 14. 4. Psal. 53. 4. Iob 15. 4. Rom. 10. 13. Zach. 12. 10.

3. Remember, that as *loathing* of meate, and *painfulnesse* of speaking,

king, are two *Symptomes* of a ſicke body: ſo *irkeſomeneſſe* of praying when thou talkeſt with God, and *careleſneſſe* in hearing, when God, by his *Word*, ſpeakes unto thee: are two *ſure Signes* of a ſicke ſoule.

4. Call to minde the *zealous* devotion of the Chriſtians in the *Primitive Church*: who ſpent many whole nights and vigils in *watching* and *praying* for the forgiveneſſe of their ſinnes: and that they might be found ready at the comming of Chriſt. And how that *David* was not content *to pray at Morning, at Evening, and at Noone*: but hee would alſo *riſe up at Midnight to pray unto God*. And if Chriſt did chide his Diſciples, becauſe they would not watch with him *one* houre in *praying*, what chiding doſt thou deſerve, who thinkeſt it too long to continue in prayer but *one quarter* of an houre? If thou haſt ſpent divers houres in ſeeing a vaine *Maske*, or a *Play*; yea whole daies and nights in *carding* and *dicing*, to pleaſe thy *fleſh*, be aſhamed to think

Pſal. 55.16, 17.
Pſa. 116.62.
Mat. 26.40.

a Prayer of a *quarter* of an houre long, to bee *too long* an exercise for the service of God.

5. Consider, that if the *Papists* in their *blinde superstition*, doe in an *unknowne*, and therefore [a] *unedifying* Tongue (fit onely for the children of [b] *mysticall Babylon*) *mutter* over upon their [c] *Beades*, every Morning and Evening, so many scores of *Ave-Maries*, *Paternosters*, and Idolatrous praiers: how shall they in their *superstitious* devotion, rise up in *judgement* against thee, professing thy selfe to bee a true worshippet of *Christ*? if that thou thinkest these Praiers to bee *too* long a taske, being shorter for *quantity* than theirs, but farre more profitable for *quality*, tending onely to *Gods* glory, and thy good; and so compiled of Scripture *phrase*, as that thou maist speake to God, as well in his owne *holy words*, as in thine owne *native language*: Be ashamed, that *Papists* in their *superstitious* worshipping of *creatures*, should shew themselves more devout

a 1 Cor. 14. 15. & 10. 26. 37.
b Ge. 11. 7, 9 Apoc. 17. 5.
c A superstition. *Qui filo instructo nunc vanè sua murmura baccis.* Mant. Alphons. l. 4

vout than *thou*, in the *sincere* worshipping of the *true* and [d] *onely God*. And indeed, a Prayer in private devotion, should bee *one* [e] *continued speech*, rather than *many broken fragments*.

d Joh. 17.3.

e *Vox continuata, non concisa & rupta, ut battologia vitetur.* Perkins de unic. ration. conct. c.10 Mat. 13.4. 19. Gen. 25.11.

6 Lastly, when such *thoughts* come into thy *head*, either to keepe thee from *prayer*, or *to distract* thee in *praying*: remember that those are the *Fowles* which the *evill One* sends to devoure the good *seed*, and the *carkasses* of thy spirituall Sacrifices: but endeavour, with *Abraham, to drive them away*. Yet notwithstanding, if thou perceivest at some times, that thy spirits are *dull*, and thy minde not *apt* for *Prayer*, and holy devotion: strive not *too much* for that time; but *humbling* thy selfe at the *sense* of thine infirmity and dulnesse, knowing that God accepteth the *willing minde* (though it bee oppressed with *the heavinesse of the flesh*) endeavour the *next* time, to *recompense* this dulnesse; by *redoubling* thy zeale, and for the time *present*, commend thy

Mat. 26. 41. 1 Cor. 8.12.

ſoule to GOD in this, or the like ſhort *Prayer*.

*Another ſhorter Morning Prayer.*

MOſt gracious *God*, and mercifull *Father*, I thine unworthy *Servant*, doe heere acknowledge, that as I have been *borne in ſin*, ſo I have *lived in iniquity*, and broken *every one* of thy Commandements, in thought, word, and deed; following the *deſires* of mine owne *will*, and *luſts* of my *fleſh*, not caring to bee governed by thy holy *Word* and *Spirit*: and therefore I have *juſtly* deſerved all *ſhame* and *miſery* in this life, and everlaſting *condemnation* in *Hell Fire*, if thou ſhouldeſt but deale with me, according to thy *Juſtice*, and my *deſert*. Wherefore, O heavenly *Father*, I beſeech thee (for thy Son *Jeſus Chriſt* his ſake, & for the merits of that *bitter* death and *bloody* Paſſion, which I beleeve that *hee* hath ſuffered for *me*) that thou wouldeſt pardon and

forgive

forgive unto me all my *sins*, and deliver me from the *shame* and *vengeance*, which is due to me for them. And send thy holy *Spirit* into my *heart*, which may assure mee that thou art my *Father*, and that I am thy *childe*, and that thou loveſt mee with an unchangeable love; and let the ſame thy *good* Spirit lead mee in thy *truth*, & *crucifie* in me more and more, all worldly and carnall *luſts*, that my ſins may more and more *die* in me; and that I may *ſerve* thee in *unfained* righteouſneſſe and holineſſe *this* day, and *all* the dayes of my life: that when this mortall life is ended, I may (through thy mercy in CHRIST) be made a partaker of everlaſting *glory* in thy heavenly Kingdome: and here, *O Lord*, from the bottome of my heart, I thanke thee for *all* thy *bleſſings* which thou haſt beſtowed upon my ſoule and body: for *electing* mee in thy *love*, *redeeming* me by thy *Son*, *ſanctifying* me by thy *Spirit*, and *preſerving* me from my *youth* up, untill this *preſent* day and houre, by thy moſt gracious *providence*.

I thanke thee more especially, for that thou hast defended mee *this Night*, from all perils and dangers, and hast brought me safe to the *beginning* of this day. And now (good Lord) I beseech thee, keepe mee this day from all *evill* that may hurt *me*, and from falling to any grosse *sinne* that should offend *thee*. Set thy *feare* before mine *eyes*, and let thy spirit so rule my heart, that all that I shall *thinke*, *doe*, or *speake*, this day, may tend to thy *glory*, the *good* of others, and the *peace* of mine owne conscience. And to this end, I commend *my selfe*, and *all* my wayes and actions, together with *all* that doe belong unto mee, unto thy gracious *direction & protection*; praying thee to keep both them and me from *all evill*: and to give a blessing to all our honest *labours* and *endevours*. Defend thy whole *Church* from the tyranny of the world, and of Antichrist: Preserve our gracious *King* from all conspiracies and treasons: grant him a long and prosperous Raigne over us. Blesse our gracious

Queene

Queene *Mary*, Prince *Charles*, the *Lady Mary*, the *Lady Elizabeth* and her Princely Issue: endue them with thy Grace, and defend them from all evill. Blesse all our *Ministers* and *Magistrates*, with those graces and gifts, which thou knowest *necessary* for their places. Bee favourable to all that *feare* thee, and *tremble* at thy Judgements: comfort all those that are *sicke* and *comfortlesse*. Lord, keepe me in a continuall readinesse, by *faith* and *repentance*, for my last end: that whether I live or die, I may bee found thine owne, to thine eternall *glory* and mine everlasting *salvation*; through *Jesus Christ* my *onely* Saviour. In whose blessed name I beg these *mercies* at thy hands, and give unto thee thy *praise* and *glory*, in that Praier, which he hath *sanctified* with his *owne* lips, saying, *Our Father which art in Heaven*, &c.

*Further Meditations, to stirre us up to Praier in the Morning.*

THinke not any *businesse* or *haste* (though never so great) a sufficient

cient *excuse* to omit *Praier* in the Morning, but meditate:

1. That the *greater* thy businesse is; by so much the *more* need thou hast to pray for *Gods good speed* and *blessing* thereon: seeing it is certaine, that *nothing can prosper without his blessing.*

2. That many a man, when hee thought himselfe *surest*, hath beene *soonest* crossed, so maist thou.

*Quem dies vidit veniens superbum: Hunc dies vidit fugiens jacentem.* Senec. *Nescii quid vesper serus vehat.* Var.

3. That many a man hath gone *out* of his doore, and never come *in* againe. Many a man who rose well and lively in the Morning, hath beene seene a dead man ere night. So may it befall thee: and if thou bee so carefull (before thou goest abroad) to drinke, to fence thy *body* from ill *aires*; how much more carefull shouldest thou bee to *pray*, to preserve thy *soule* from evill *temptations?*

4. That the time spent in praier *never* hindereth, but *furthereth* and *prospereth* a mans journey and businesse.

5. That in going abroad into the

the *world*, thou goest into a *Forrest* full of unknowne dangers: where thou shalt meete many *bryars* to teare thy *good name*: many *snares* to trap thy *life*, and many *Hunters*, to devoure thy *soule*. It is a field of pleasant *grasse*, but full of poisonous *serpents*. Adventure not therefore to goe *naked* amongst these *bryars*, till thou hast prayed Christ to *clothe* thee with his righteousnesse: nor to passe thorow these *snares* and *ambushments*, till thou hast prayed for Gods *providence* to bee thy *guide*; nor to walke *bare-foote* through this *snaky* field; till, having thy *feet shod with the preparation of the Gospell of peace*, thou hast prayed to have *still* the *brasen Serpent*, in the *eyes* of thy *faith*: that so if thou commest not home *holier*, thou maist be sure not to returne *worser*, than when thou wentest out of doore.

Therefore though thy haste bee never so *much*, or thy busines never so great; yet go not *about* it, nor *out* of thy doores, till thou hast at least used this or the like short Prayer.

## A briefe Prayer for the Morning.

O Mercifull Father, for *Iesus Christ* his sake, I beseech thee forgive mee all my *knowne* and *secret* sins, wch in thought, word or deed, I have committed against thy Divine Majesty, and deliver mee from all those *judgements*, which are due unto me for them; and *sanctifie* my heart with thy holy *Spirit*, that I may henceforth leade a more *godly* and *religious* life. And here (ô Lord) I praise thy holy name for that thou hast refreshed mee this night with *moderate* sleepe and rest. I beseech thee likewise, defend mee this day from all *perils* and *dangers* of body and soule. And to this end I commend my selfe, and *all* my *actions*, unto thy blessed protection and government: beseeching thee, that whether I live or dye, I may live and dye to thy glory, and the salvation of my poore soule, which thou hast bought with thy precious bloud,

bloud. Bleſſe me therefore, O Lord, in my *going* out, and *comming* in: and grant that whatſoever I ſhall *thinke, ſpeake*, or *take in hand* this day, may tend to the *glory* of thy Name, the good of others, and the *comfort* of mine owne conſcience, when I ſhall come to make before thee my laſt accounts. Grant this, O heavenly Father, for Jeſus Chriſt thy Sonnes ſake: in whoſe bleſſed Name I give thee thy *glory*, and beg at thy hands all other *graces*, which thou ſeeſt to bee needfull for mee this day and ever, in that Praier which *Chriſt* himſelfe hath taught me, ſaying, *Our Father which art in heaven, &c.*

*Meditations, directing a Chriſtian, how he may walke, all the day with GOD, like Enoch.*

HAving thus *begun*, keepe *all the Day after*, as diligent a *watch* as thou canſt, over all thy *thoughts, words*, and *actions*, which thou maiſt eaſily doe, by craving the aſſiſtance of *Gods Holy Spirit*, and obſerving theſe few Rules.

Rom. 12. 16
Phil. 2. 5.
Prov. 27. 2.

*Firſt*,

*First, for thy thoughts.*

1. BE carefull to suppresse every sinne in the [a] *first motion*. Dash [b] *Babylons* children, (whilest they are *young*) against the stones. Tread (betimes) the [c] *Cockatrice* egge, lest it breake out into a *Serpent*. Let sinne bee to thy heart a *stranger*, not a home-dweller. Take heed of falling oft into the same sinne, lest the *custome of sinning*, [*] *take away the conscience of sinne*, and then shalt thou waxe so *impudently wicked*, that thou wilt neither *feare God*, nor *reverence man*.

a Eph. 4. 23. Mat. 5. 18, 19.
b Psa. 137. 9.
c Isa. 59. 5.
1 Sam. 12. 4.

[*] *Qui conscientiæ curam abjiciunt, nec hominem reverentur nec Deum.*

2. Suffer not thy *minde* to feed it selfe upon any imagination, which is either *impossible* for thee to doe, or *unprofitable*, if it bee done: but rather thinke of the worlds *vanity*, to contemne it; of *death*, to expect it; of *judgement*, to avoid it; of *Hell*, to escape it; and of *Heaven*, to desire it.

Prov. 6. 14. Zach. 8. 17.

3. Desire not to *fulfill* thy minde in *all* things: but learne to deny thy selfe *those* desires (though never so

pleasing

pleasing to thy nature) which being attained, will draw either *scandall* on thy *Religion*, or *hatred* to thy *Person*. Consider in every thing the *end*, before thou attempt the *Action*.

4. Labour daily more and more to see thine owne *misery*, through *unbeleefe*, *selfe-love*, and *wilfull breaches* of *Gods Law*: and the *necessity* of Gods *mercy* through the merits of *Christs passion*, to bee such: that if thou wert demanded, *What is the vilest creature upon earth?* thy Conscience may answer; *mine owne selfe, by reason of my great sinnes*: and that if on the other side thou wert asked, *What thou esteemest to bee the most precious thing in the world?* thy heart might answer, *One drop of Christs blood, to wash away my sinnes*. And as thou tendereſt the salvation of thy soule, live not in any *wilfull filthinesse*. For *true faith*, and the *purpose of sinning*, can never stand together.

5. Approve thy selfe to be a *true* servant of Christ, not onely in thy

*generall*

*generall* calling, as in the frequent use of the *Word* and *Sacraments*: but also in thy *particular*, in making conscience to eschew every *knowne sinne*, and to obey God in *every one* of his Commandements: like *Josias*, who *turned to God with all his heart, according to all the Law of Moses*: and *Zachary* and *Elizabeth who walked in all the Commandements of God without reproofe*. But if at any time, through frailty, thou slippest into any sinne, lye not in it, but speedily rise out of it by unfained repentance; praying for pardon, till thy conscience bee pacified, thy *hatred of sinne* encreased, and thy *purpose of amendment* confirmed.

1 Kin. 13. 25
Luk. 1. 6.

6. Beware of affecting *popularity* by adulation: the *end* never proves good. And though attained by *due desert*; yet manage it wisely, lest it prove more dangerous than *contempt*. For States desire but to *keepe* downe, whom they *contemne* for their unworthinesse: but to *cut off*, whom they *envy* for their *greatnesse*: He therefore is truly prudent

who

who (considering the premises) neither affecteth, nor neglecteth popularity. But in any wife take heed of harbouring a * *discontented minde*, for it may worke thee more woe, than thou art aware of. It is a *speciall mercie*, in the multitude of so *many blessings*, as thou doest enjoy, to have *some crosses*. God gives thee *many blessings*, lest through want (being his childe) thou shouldest *despaire*: And hee sends thee *some crosses*, lest by too *much* prosperity (playing the Foole) thou shouldest presume. Many who have mounted to great *dignities*, would have contented themselves with * *meaner*: had they knowne their a *great dangers*: affect therefore *competency*, rather than *eminency*. And in all *thy will*, have ever an eye to *Gods will*, lest thy *selfe-action* turne to thine *owne destruction*. Happy the man, who in this short life is least knowne of the world, so that hee doth truly know *God*, and himselfe! Whatsoever *crosse* therefore thou hast to *discontent* thee: remember,

* *Socrates in forum egressus, quàm multis ego (inquit) non egeo: Non est ergo pauper, qui caret, sed qui eget.*

* *Dimidium plus toto.* Hesiod.

a *Fertuna fortunis fortissima mentis.* Hor. *Tanguntur magnis tristia fata deos.* Ovid. Ad Da Cæsarem. *Qui notus nimis omnibus, ignotus moritur sibi.* Senec.

that

that it is *lesse* than thy *sinnes* have *deserved*. Count therefore *Christ* thy chiefest *joy*, and *sinne* thy greatest *griefe*: estimate no *want*, to the *want* of *Grace*; nor any *losse*, to the *losse* of Gods *favour*: and then the discontentment for *outward meanes* shall the lesse perplexe thine *inward* minde. And as oft as *Satan* shall offer any motion of discontentment to thy minde, remember Saint *Pauls* admonition, *We brought nothing into this World, and it is certaine, that we can carry nothing out. And having food and raiment, let us be therewith content; But they that will be rich fall into tentation, and a snare, and into many hurtfull and foolish lusts, which drowne men in destruction, and perdition.* Pray therefore with wise *Agur*: *O Lord, give me neither poverty nor riches: feede me with food convenient for mee, lest I be too full, and deny thee, and say, Who is the Lord? or lest I be poore, and steale, and take the Name of my GOD in vaine.*

1 Tim. 6.7. 8,9.

*Insaniæ damnandi sunt, qui tam multa tam anxiè congerunt, quorum sit tam paucis opus.* Vivet. Pro. 30.8,9. *Divitias exigua metuunt.* Cleud.

7. Bestow no more thought up-

on

on *worldly things* than thou needs must, for the discharge of thy *place*, and the maintenance of thy *estate*: but still let thy care bee greater for *heavenly*, than *earthly* things: and bee more grieved for a [a]*dishonour* done to God, than for an *injury* offered to thy selfe; but if any private injury be offered unto thee, beare it as a Christian, with *patience*. Never was an innocent man wronged, but if *patiently* he bare his crosse, he [*]*overcame* in the end. But thy *good name* in the meane while is wounded: beare that also with *Patience*. For hee that at the last day will give thy *body* a resurrection, will as sure, in his good time, grant a resurrection to thy *good name*. If *impatiently* thou fretteſt and vexeſt at thy wrongs, the *hurt* which thou doſt *thy ſelfe*, is more than that which thine *Enemy* can doe unto thee. Neither canſt thou more *rejoyce* him, than to heare that it thorowly *vexeth* thee. But if thou canſt ſhew *patience* on *earth*, *God* will ſhew himſelfe *juſt* from *heaven*. Pray for him; for, if thou

1 Tim. 6 8, 9. Gen. 18. 10.

* Col. 3. 1, 2. Phil. 3 20.
a Ioſh. 7. 9. Pſal. 139. 21, &c.

* *Nobile vincendi genus eſt patiendo: vincit qui patitur: ſi vis vincere, diſce pati.*
*Optima injuria ultio eſt oblivio, efficit enim ut animum lædat, non magis lædat, quàm ſi facta non eſſet.*

thou be a *good man* thy ſelfe, thou canſt not but *rejoyce*, if thou ſhouldeſt ſee thy *worſt enemy* to become a *good man* too. But, if he ſtill *continueth* in his *malice*, and *encreaſeth* in his *miſchiefe*, give thou thy ſelfe, unto Prayer, committing thy *ſelfe*, and commending thy *cauſe* unto the *Righteous* Judge of Heaven and earth, ſaying with *Ieremy*; *O Lord of hoſtes that judgeſt righteouſly, and trieſt the reines and the heart: vengeance is thine, and unto thee have I opened my cauſe.* In the meane while *wait* (with *David*) *on the Lord: be of good courage, and he ſhall comfort thine heart.*

Ier. 11.20.

8. The more *others commend* thee for an excellent act, bee thou the more *humble* in thine *owne thoughts*. Affect not the vaine praiſes of men: the bleſſed Virgin was troubled when ſhee was truly praiſed of an *Angell*. They ſhall be praiſed of *Angels* in *Heaven*, who have eſchewed the praiſes of men on *earth*: neither needeſt thou praiſe thy *ſelfe*: deale but uprightly, [b] *others* will doe

*Ne verbis quod ſcis oſtentes, ſed rebus te oſtende ſcire.*

b Pſa. 49. 18

doe that for thee. Bee not thou curious to know other mens doings, but rather bee carefull that no man know any *ill dealings* by thee.

9. Esteeme no sinne *little*, for the *curse* of God is due to the *least*; and the least would have damned thee, had not the Sonne of God *died* for thee. Bewaile therefore the *misery* of thine owne state; and as occasion is ministred, [e] *mourne* for the *iniquity* of the *time*. Pray to God to *amend* it, and be not thou one of them that make it *worse*.

10. Lastly, think often of the [a] *shortnesse* of thy *life*, and *certainty* of *death*; and wish rather a *good* life than a *long*. For, as *one* day of *Mans life* is to bee preferred before the *longest* age of a *Stag*, or *Raven*: so one day spent *religiously* is to bee higher valued, than a mans [b] *whole life* that is consumed in prophanenesse.

Cast over therefore once every day, the number of thy dayes, by *subtracting* those that are past (as being vanished like yester-nights



c Exe. 9 4. Psa. 69 9 10 Matke 3. 5.

d Heu fugiunt frenocontemptæ dies. Psal. 90. 9. 10. 15.

Non quàm diu, sed quàm bene.

[a] Fuit, non vixit, Senec. Non refert quanta sit vitæ diuturnitas, sed qualis sit ad navigationis. Vives. Tota vita discus unus, ait Pythagoras, sibi nemines non exsortiari iisdem tabes redeuntibus.

dreame, *contracting* them that are to come, (with the *one halfe* must be *slept* out, the *rest* made uncomfortable, by the *troubles* of the *World*, thine owne *sicknesse*, and the *death* of friends:) counting * onely the *present day* thine; which spend, as if thou wert to spend *no more*.

* Non potest præsentem diem rectè vivere is, qui se non eam quasi ultimam victurum esse cogitat.

*Secondly, for thy words.*

1. REmember, that thou must answer for every [a] *idle word*: that in [b] *multiloquie*, the wisest man shall over-shoot himselfe. Avoide therfore all *tedious and idle* talke, whereof seldome ariseth *comfort*, many times *repentance*: especially beware of *rash* answeres, when the tongue *out-runnes* the minde. The word was *thine* while thou keptst *it in*: it is * *another's* as soone as it is *out*. O the shame, when a mans owne tongue shall be produced a witnesse, to the confusion of his owne face!

[a] Mat. 12. 36
[b] Pro. 17. 17 & 10. 19. Dixisse sæpe pœnituit, tacuisse verò nunquam.

* Nescis vox missa reverti. Quidam pericu'osum illud lingua quò vadis?

Let then thy words be *few*, but *advised*: *forethinke* whether that which

which thou art to ſpeake, be *fit* to be ſpoken: affirme no more, than what thou knoweſt to be *true*; and be rather [c] *ſilent*, than ſpeake to an *ill*, or to *no* purpoſe.

2. Let thy *heart* and *tongue* ever goe together in *honeſty* and *truth*: hate [d] diſſembling and lying in *another*, deteſt it in thy *ſelfe*, or God will deteſt *thee* for it: for *he hateth a lier, and his father the devill alike.* And if once thou bee diſcovered to make no *conſcience* of *lying*, no man will beleeve thee when thou ſpeakeſt a *truth*: but if thou loveſt truth, more credit will bee given to thy *word*, than to a lyers *oath*. Great is the poſſeſſion which *Satan* hath in thoſe, who are ſo accuſtomed to lying, that they will lie though they get nothing by it *themſelves*, nor are not compelled unto it by *others*. Let not thine *anger* remaine, when thou ſeeſt the cauſe removed: and ever diſtinguiſh twixt him that offendeth of [f] *infirmity* (or againſt his *will*) and him who offendeth [g] *maliciouſly*, and of ſet *purpoſe*:

*Neſcit proficiendo loqui, qui profecerunt ſua tradidit examini,* Caſſiod. lib. 10. Epiſt. 4.

[c] Iam. 1.19. *Conſultius eſt tacere quàm inepte loqui.*

[d] 1 Pet. 2.1. Pſal. 3.2. *Si mendacem te nôrint, nemo tibi credet etiamſi affirmes veriſſima,* Ariſt.

*Odit tanquam amaturus.*

[f] Pro. 6. 30. Acts 3.17. 1 Tim. 1.13.

[g] Pſal. 59.5. Pſa. 101 7.

let the one have *pitty*, the other *iustice*.

3. Keepe thy *speech* as cleane from all *obscenity* as thou wouldest thy *meat* from *poyson*: and let thy talk be *gracious*, that he that heares thee, may grow better by thee: and bee ever more earnest, when thou i speakest of *Religion*, than when thou talkest of *worldly matters*.

If thou *perceivest* that thou hast *erred*, *persevere* not in thine *errour*: rejoyce to finde the truth, and *magnifie* it. Study therefore three things especially, to *understand well*, to *say well*, and to *doe well*.

And when thou meeteest with *Gods children*, be sure to make some holy advantage by them: learne of them, *all* the good that thou *canst*; and communicate with them *all* the good things that thou *knowest*. The more good thou teacheest *others*, the more will God still k minister unto *thee*. For, as the *gifts of men*, by much using, doe *perish* and *decrease*: so the *gifts of God*, by much using, doe the more *grow* and *increase*;

h Eph. 4. 29. Plat 1. 2. Pro. 31. 26. *Pulset alios reddere pios.* i Psal. 139. 21 Psal. 69. 9. *Si verum audias, silentio prætinus reuerere, illiq; tenquam diuinæ rei assurgito.*

k Marke 4. 24, 25.

crease, like the [l] *widowes* pitcher of oyle, which the more it powred to fill *other vessels*, the more it was ſtill repleniſhed in it ſelfe.

4. Beware that you beleeve not all that is *told* you, and that you tell not [m] all that you *heare*: for if you doe, you ſhall not long enjoy true friends, nor ever want great *troubles*. Therefore in accuſations, bee firſt *aſſured* of the truth, then *cenſure*. And as thou tendereſt the reputation of an *honeſt* heart: never let *malice and hatred*, make thee to *reveale*, that which *love* in *friendſhip*, bound thee a long time to *conceale*. But for feare of ſuch afterclaps, obſerve two things.

Firſt, though thou haſt *many acquaintance*; yet make not any thy *familiar friend*, but hee that *truely* [*] *feares God*: Such a one thou never needeſt to feare. For though you ſhould in *ſome particulars* fall out, yet Chriſtian *love*, the *maine ground* of your friendſhip will never fall away, and the *feare of God* will never ſuffer him to doe thee any villany.

[l] 2 Kin. 4. 2.

[m] Eccl. 37. Luk. 2. 19. *Arcanum tibi creditum fideliter celare di, quam geſtiam proferre.*

[*] *Vera amicitia tantummodo eſt inter bonos. Mali nec inter ſe amici ſunt, nec cum bonis.*

Civilem amicum sic habeas, ne possis posse inimicum fieri.

Secondly, doe nothing in the sight of a *civill friend*, for which thoucanst not be *safe*, unlesse it bee concealed: nor any thing, for which (if *iust* cause bee offered) thou needest feare him, if hee proves thine *unjust* enemie. If thou hast done any thing amisse, aske God forgiveneſſe, and perſwade thy ſelfe, rather than *thy friend*, to keepe thine owne counſell. For be aſſured, that what friendſhip ſoever is grounded upon any other *cauſe* than true Religion; if ever that *cauſe faile*, the friendſhip falleth off: and the rather, becauſe that as Gods breeds among men, *Truth*, *Peace* and *Amity* that we ſhould live to doe one another good: ſo the *Devill* daily ſoweth *falſehood*, *diſcord*, and *enmity*, to cauſe (if he can) the *deareſt friends* to devoure one another.

Quod vacui vis prior ipſe facias.

Bellum non eſt hominum, ſed (quod verbum ſonat) belluarum, & cum vitiis, non hominibus gerendum.

Ephes. 5. 4. Pſal. 15. 3.

5. Make not a ieſt of another mans infirmity: remember thine owne. Abhor the frothy *wit* of a filthy *nature*, whoſe *braines* having once conceived an odde *ſcoffe*, his minde travels (as a woman with child)

Irridere pium, nefas: impium, immane; hominem, inhumanum.

child) till he be delivered of it. Yea, hee had rather loſe his *beſt friend* than his *worſt ſeſt*. But if thou bee diſpoſed to be *merry*, have a ſpeciall care to *three* things:

Firſt, that thy mirth bee not againſt *Religion*.

Secondly, that it bee not againſt *Charity*.

Thirdly, that it bee not againſt *Chaſtity*, and then bee as *merry* as thou *canſt*, *onely* in the Lord.

*Nemo videtur ſibi tam vilis, ut invideri non reatur.*

Phil. 4. 4.

Pro. 23. 17.

6. Rejoyce not at the fall of thine *enemy*; for thou knoweſt not what ſhall bee the manner of thine *owne end*. But be more * glad to ſee the *worſt mans amendment*, than his *puniſhment*. Hate no man, for feare leſt *Chriſt* loves him: who will not take it well, that thou ſhouldeſt *hate whom he loveth*, *Chriſt loved* thee when thou waſt *his enemie*: by the merits therefore of his bloud, he requireth thee, for his ſake, to love *thine enemie*. Deny him (being a Chriſtian) if thou dareſt. Hee asketh but forgivenes for forgivenes. The forgiveneſſe of an 100. *pence*,

* Valentinianus Imp. *Cum ſupplicio mortis aliquis efficiendus eſſet, ajebat ſe male ad vitam revocare.* *Crudelis animi eſt alienis malis gaudere, & non miſereri communem naturam.* Rom. 5. 8. 10 Ephe. 2. 4.

for the forgiveneſſe of *ten thouſand Talents*. Two hundred thouſand Crownes, for ten Crownes. Petty forgiveneſſe of man, for the infinite forgiveneſſe of Almighty God. Though thou thinkeſt thine Enemie unworthy to bee forgiven; yet Chriſt is worthy to be obeyed.

Matth. 18. 24. 28.

7. When the glory of God, or good of thy neighbour doth require it; ſpeake the truth, and feare not the face of man. The frowne of a Prince may ſometimes hee the favour of God. Neither ſhall flattery ſtill hold in credit, nor truth alway continue in diſgrace.

Pſal. 119. *Non commendatio ſit rara, ſed veritas ſit diuturna, nec veritatis dominum diu noceat.*

8. Ever thinke him a true friend, who telleth thee ſecretly and plainely of thy faults. Hee that ſeeth thee offend, and tels thee not of thy fault; either flatters thee for favor, or dares not diſpleaſe thee for feare. Miſerable is his caſe, who when he needs, hath none to admoniſh him. Reprehenſion, bee it juſt, bee it unjuſt; come it from the mouth of a friend, or of a foe; it never doth a wiſe man harme. For if it bee true;

*Reprehenſio ſemper vel melioret, vel cauriores nos reddit.*

thou haſt a warning to amend: if it bee falſe, thou haſt a caveat what to avoide. So every way it makes a wiſeman better, or warier. But if thou canſt not endure to bee reprehended; doe then nothing worthy of reprehenſion.

*Si reprehendi ſers agre, reprehendendo ne feceris.*

9. Speake not of God, but with *feare* and reverence, and as in his *ſight* and *hearing*. For ſeeing wee are not worthy to uſe his Holy name in our *mouthes*: much leſſe ought we to abuſe it vainely in our *talke*. But *ordinarily* to uſe it in *vaine, raſh or falſe* oathes, is an undoubted ſigne of a ſoule, that never *truly* feared God. Pray therefore with *David*, when thou art to ſpeake in any matter that may move paſſion: *Set a watch, O Lord, before my mouth, and keep the doore of my lips.*

Lev. 19. 22. Deut. 28. 58 Rom. 9. 5. Eccl. 5. 25. Pſal. 139. 47

*Qui facile in ſeriis jurat, in ioco jurabit: qui in jocis, & in mendacio.* Vives.

Pſal. 141. 3.

10. Laſtly, in [a] *praiſing*, bee diſcreet, in [b]* *ſaluting*, courteous; in [c] *admoniſhing*, friendly: in [d] *forgiving*, mercifull; in [e] *promiſing*, fairhfull; and bountifull in [f] *recompenſing* good ſervice: making not the rewards of *vertue*, the gifts of *favour*.

[a] 1 Pet. 5. 12
[b] Ro. 12. 10.
* *Affabilitas & comitas ſunt nullius impendii, amicitias tamen magnas complutiuant exhibita, & ſolumnt prætermiſſa.*
[c] 1 Theſ. 5. 26, 14.
[d] 2 Th. 3. 5 Leu. 19. 17.
[e] Pſal. 15. 4. Eze. 12. 13.
[f] Deut. 15. 13. 14.

*Thirdly, for thy Actions.*

1 DOe *no evill*, though thou mighteſt: for God will not ſuffer the *leaſt* ſinne (without bitter repentance) to *eſcape* unpuniſhed. Leave not undone any *good* that thou canſt. But doe nothing without a *calling*, nor any thing in thy *calling*, till thou have firſt taken *counſell at Gods Word*, of the *lawfulneſſe* thereof, and prayed for his bleſſing upon thy endevour; and then doe it in the name of God, with chearefulneſſe of heart, committing the ſucceſſe unto him; in whoſe power it is, to bleſſe with his *grace*, whatſoever buſineſſe is intended to his glory.

Pſal.119. 101. 1 Cor.7.2. 1 Sam.30.8

2. When thou art *tempted* to doe an *evill* worke, remember that *Satan* is where his buſineſſe is. Let not the child of God be the inſtrument of ſo baſe a *ſlave*: hate the *worke*, if thou abhorreſt the *author*. Aske thy *conſcience* theſe two queſtions; *Would I have another to doe this unto mee? What ſhall I anſwer*

1 Cor.7.5. *Immines ſimper occaſioni ſuæ diabolus.* Greg.

Mat.7.12.

*Chriſt*

*Christ in the day of my accounts, if contrary to my knowledge and conscience, I shall doe this wickednesse, and sinne against him?* And remember with *Joseph*, that though *no man* seeth: yet *God* seeth *all*. Flye therefore (with *Joseph*) from all sinnes, as well those that are *secret* in the sight of God, as those that are manifest in the eyes of *men*. For God as he is *iust*, without speedy repentance, will bring thy secret sinnes, as he did *Davids*, *to the open light, before all Israell, and before the Sunne*. Be therefore as much afraid of *secret* sinnes, as of open shame. And so avoid *all* in *generall*, as that thou dost not allow to thy selfe any one *particular*, or *darling* sinne, which the *corruption* of thy nature could best agree withall: For the crafty *Devil* can hold a mans soule as *fast by one*, as by *many* sinnes: and faster by that *one* which doth *please* thee than by all those which begin to be *abominable* unto thee. And as thou desirest to avoid a *sinne*: so be carefull to shun the* *occasion*.

Luk. 16. 2. 2 Cor. 6. 2. 2 Cor. 5. 10.

Gen. 39. 9. 11, &c.

2 Sam. 12. 12

Luk 8. 17. & 12. 2.

Pro. 5. 8. & 6 17.

* *Omnis peccandi occasio vitanda est, nam qui amat periculum, peribit in illo.* Eccles. 3.

3. In effecting good actions, which are within the compasse of thy *calling*, distrust not Gods providence: though thou see the *meanes* either *wanting* or *weake*. And if meanes doe offer themselves, bee sure that they be *lawfull*: and having gotten lawfull meanes, take heed that thou relie not more upon them, than upon God himselfe. Labour, in a lawfull calling, is *Gods* ordinary meanes, by which hee blesseth his children with outward things. Pray therefore for Gods *blessing* upon his owne *meanes*. In earthly businesse, beare an heavenly minde: do thou thy best endeavour, and commit the whole successe to the *fore-ordaining wisedome* of Almighty God. Never thinke to thrive by those meanes which *God* hath *accursed*. That will not in the end prove *gaine*, which is gotten with the losse of thy *soule*. In all therefore both *actions* and *meanes*, endeavour with *Paul*, to have *alway a cleare conscience towards God, and towards men*.

Iudg. 7. 27.

Mat. 16. 26. Hic murus aheneus esto nil conscire sibi. nulla pallescere culpa. Hor. Act. 24. 16.

Looke

*Looke to your selves, what conscience ye have.*
*For conscience shall damne, and conscience shall save.*

4. Love all *good things* for *Gods* sake: but *GOD* for his owne sake. Whilest thou holdest GOD thy friend, thou needest not feare who is thine *enemy*: for either *God* will make thine *enemy* to become thy *friend*, or will bridle him that hee cannot hurt thee. No man is overthrowne by his enemy, unlesse that first his sin have *prevailed* over him, and *God* hath left him to himselfe. Hee that would therefore bee safe from the *feare* of his enemies, and live still in the *favour* of his *God*; let him redeeme the folly of the *time past* with serious *repentance*: looke to the *time present* with Religious *diligence*, and take heed to the *time to come* with carefull *providence*.

Psa. 118 6,7
Rom. 8. 31.
Prov. 16. 7.
Gen. 32. 4, &c.
Gen. 31. 7. 20. 42.
Exo. 32. 25.
Numb. 14. 42, 43, &c.

Psal. 27. 11, 12, 13.

5. Give every man the honour *due* to his *place*, but honour a man more for his *goodnesse*, than for his *greatnesse*. And of *whomsoever* thou hast received a *benefit*, unto him

(as

(as God shall enable thee) remember to be *thankefull*. Acknowledge it lovingly unto *men*, and pray for him heartily unto *God*, and count *every blessing* received from *God*, as a *pledge* of his eternall love, and a *spurre* to a *godly life*.

6. Bee not proud for any *externall* worldly *goods*, nor for any *internall* spirituall *gifts*. *Not for externall goods*, because that as they came *lately*, so they will *shortly* bee gone againe; their losse therefore is the lesse to be grieved at. *Not for any internall gifts*: for as *God* gave them, so will he likewise take them away: if (forgetting the giver) thou shalt abuse his gifts, to puffe up thine heart with a pride of thine *owne* worth: and contemne *others*, for whose good Almighty God bestowed those gifts upon thee. Hast thou any *one vertue* that moves thee to be *selfe-conceited*? thou hast *twenty vices* that may better *vilifie* thee in thine owne eyes.

*Tu recte vivere, si cæcus esse quod audis.* Hor. Ep. ad Quin.

Bee the same in the *sight of God*, who beholds thy *heart*, that thou

seemest

*seemest* to be in the *eyes of men*, that see thy *face*. Content not thy selfe with *an outward good name*, when thy *Conscience* shall *inwardly* tell thee it is undeserved, and therefore none of thine. A *deserved good name* for any thing, but for *godlinesse*, lasts little, and is lesse worth. In all the holy Scriptures I never read of an *Hypocrites* repentance: and no wonder; for whereas after *sinne conversion* is left as a meanes, to *cure all other* sinners; what meanes remaines to *recover* him, who hath converted *conversion* it selfe into sinne? Woe therefore unto the Soule that is not, and yet still seemeth religious!

*Nil juvat bonum nomen, reclamante conscientia.*

7. Marke the *fearefull ends* of notorious evill men, to abhorre their wicked actions: marke the *life* of the *godly*, that thou mayest imitate it: and his blessed *end*, that it may comfort thee. *Obey* thy betters, *observe* the wise, *accompany* the honest, and *love* the Religious. And seeing the corrupt nature of man is prone to *hypocrisie*: beware that thou use

Num. 23. 10. Psal. 37. 35, 36, 37.

use not the *exercise* of Religion, as matters of *course and custome*, without *care* and *conscience*, to grow more holy and devout thereby. Observe therefore how by the continuall use of Gods meanes, thou feelest thy speciall *corruptions* weakened, and thy *sanctification* more and more encreased: and make no more shew of holinesse *outwardly* to the world, than thou hast in the sight of God *inwardly* in thine heart.

1 Cor. 1. 28.

Isa. 58, 5, 6. Mat. 23. 27. 28. Psa. 51. 56.

8. Endeavour to rule those who live under thine *authority*, rather by *love* than by *feare*: for to rule by [a] *love* is *easie* and *safe*, but *tyranny* is ever accompanied with *care* and [b] *terrour*. Oppression will force the oppressed to take any *advantage*, to shake off the yoke that they are *not able* to beare: neither will *Gods justice* suffer the sway that is grounded on *Tyranny*, long to continue. Remember that, though by [c] *humane ordinance* they serve thee; yet by [d] a more *peculiar right* they are *Gods servants*. Yea, now being *Christians*, not as thy servants, but above

a *Ama & impera, Bland do vis latet in imperio.* Aug.
b *Qui terret plus ille timet: sors illa Tyranno convenit,* Claud. de justit. divin.
c 1 Pet. 2. 13.
d Leu. 25. 55. Phil. 5. 16. 2 Cor. 9. 15.

beyond servants, brethren beloved in the Lord. Rule therefore over Christians (being a Christian) in love and mercy, like Christ thy Master.

9. Remember, that of all actions none makes a Magistrate more like God (whose Vice-gerent hee is) than in doing Justice justly. For the due execution thereof

First, have ever an open eare to the *iust* complaints of *vniust* dealings.

Secondly, so lend one eare to the *accuser*, as that thou keepe the other for the *accused*: for[a] hee that decreeth for *either* part, before *both* be heard, the decree may be *iust*, but himselfe is *vniust*.

Thirdly, in hearing both parts, incline not to the right hand of *affection*, or to the left of *hatred*: as to beleeve arguments of *perswasion* for a friend, before arguments *concluding* for a foe.

Fourthly, deny not Justice which is *Regia mensura*, to the meanest Subiect: but let the cause of the *poore* and *needy* come in equall balance

e Si Pericles quoties chlamydem induerat, apud se dicere cœpit, Attende Pericles, quid gestaturus es imperium in liberos Atheniensis: Plu. in Apophth. Quanto magis tu quoties authoritatem exercitaturus es apud teipsum dicere debes? Memento homo quod imperium geris in liberos Christianos.

a Qui statuit aliquid parte inaudita altera, æquum licet statuerit, haud æquus fuit. Sen. in Med.

lance with the Rich and Mighty. If thou perceivest on the one side in a cause, the *high Hills of cunning advantage, powerfull combination, and violent prosecution*: and on the other side, *the low Vallies of poverty, simplicity, and desolation*: prepare thy way (as God doth) to Judgement, by * *raising Vallies, and taking downe Hills*, equalling inequality: that so thou maiest lay the *foundation* of thy *sentence* upon an *even grownd*. In matters of *right* and *wrong* twixt party and party, let thy conscience bee carefull, rather *Jus* * *dicere*, to pronounce the Law that is made, *Secundum allegata & probata*: rather than *Ius dare*, to make a Law of thine owne, upon the authority of *sic volo, sic jubeo*, fearing that fearefull malediction: *Cursed be hee that removeth his Neighbours Land-marke*. In trials of *life* and *death*, let *Judges* like *Elohim*, *in iustice, remember mercy*; and so cast the severe eye of *Iustice* upon the *fact*, as that they looke with the *pitifull* eye of *Mercy* upon the *malefactor*

Iudicious Sir *Fra. Bacons* Essaies of Iudicature.

* Luk 3.4.5 Isay 40 3.

*2 Chr. 19. 10.

Deu. 27. 17. Abak. 5. 1.

*lesactor*, wresting the favour of *law*, to the favour of *Life*, where *Grace* promiseth amendment: but if *Justice* requireth, that *one*, rather than *unity* must perish, and that a *rotten member* must bee [a] cut off, to save the *whole body* from putrifying; *fiat Justitia*. But whilest thou art pronouncing the *sentence* of Iudgment on *another*, remember that thine *own* iudgement hangs *over* thy head. In all causes therefore judge *aright*, for thou shalt be sure to finde a *righteous* Judge, before whom thou must *shortly* appeare to be iudged thy *selfe* at what time thou maiest leave to thy *friend* this for thine *Epitaph*:

*Nuper eram Iudex, nunc Iudicis ante Tribunal*
*Subsistens paneo: iudicor ipse modo.*

Many (I know not upon what grounds) seeme to bee much agrieved with the *Lawes* of the Land: but *wiser Men* may answer them with the Apostle, *Nos scimus bonam esse Legem, modò Iudex ea legitimè utatur*; *We know that the law is good, if a man use it lawfully*. And hee

[a] *Melius ut pereat unus, quàm ut pereat unitas.* [a] *Ense rescindendum, ne pars sincera trahatur*

1 Tim. 1. 8.

hee shall bee unto mee a *righteous Iudge*, whose heart neither corruption of *bribes*, feare of *fees*, nor favour of *friends* can withdraw from the *conscionable* practice of these precepts. And to that rare and venerable *Iudge*, I say with *Iehosaphat*: *Bee of courage, and doe iustice, and the Lord will be with the good.*

2 Chr. 19. 11.

10. Lastly, make not an *occupation* of any *recreation*. The *longest* use of pleasure is but *short*: but the *paines* of pleasure abused, are *eternall*. Use therefore *lawfull* recreation, so farre forth, as it makes thee the *fitter* in body and mind, to doe more *cheerefully* the service of *God* and the duties of thy *calling*. Thy worke is great, thy time is but short. And *hee who will recompence every man according to his workes, standeth at the doore*. Thinke how much worke is *behind*, how *slow* thou hast wrought in the time wch is *past*; and what a reckoning thou shouldst make, if thy *master* should call thee *this day* to thine accounts. Be therefore carefull heuee-forth to

Prou. 21. 17
Phil. 4. 8.
*Vita brevis opusq; multum, operarii pigri, & urget Pater-familias*, Rab. Apophtheg.
Apoc. 22. 12
Iam. 5. 9.

make

make the *most* advantage of thy *short* time that remaines, as a man would of an *old Lease*, that were neere expiring: and when thou dispossest to *recreate* thy selfe, remember how *small* a time is allotted for thy *life*: and that therefore much of that is not to bee consumed *in idlenesse, sports, playes, mad mirth, vanities*; seeing the *whole* is but a *short while*, though it be all spent in doing the best good that thou canst: for a Man was not created for *sports, playes, and recreation*; but *zealously* to serve *God* in *Religion*, and *conscionably* to serve his *neighbour* in his *vocation*, and by both to ascertaine himselfe of eternall salvation. Esteeme therefore the losse of * *time*, one of the greatest losses. Redeeme it carefully, to spend it wisely: that when that time commeth, that thou maist be no longer a *Steward* on earth, thy master may welcome thee, with an *Euge bone serve*, and give thee a better in heaven: where thou shalt joyfully *injoy* thy Masters *joyes* for evermore.

* *Nihil est aliud tempus quàm vitæ, quum unusquisque tantum se ævi habere profitetur: quam rei nullius avaritia communior. Sen. Epist. 1.*

*Luke 16. 2. Mat. 25. 21.*

*Medita-*

## *Meditations for the Evening.*

*At Evening when thou preparest thy selfe to take thy rest, meditate on these few points.*

Psal. 90. Iob. 14. 5. *Vive memor quàm sis evi brevis.* Hor.

1 THAT seeing thy *dayes* are numbred, there is *one* more of thy number spent: and thou art *now* the neerer to thy end *by a day.*

2. Sit downe a while before thou goest to bed, and consider with thy selfe what *memorable thing* thou hast *seene, heard, or read* that day, more than thou sawest, heardst, or knewest before, and make thy *best use* of them; but especially, call to minde, what sinne thou hast committed that day against *God* or *man*; and what good thou hast omitted: and humble thy selfe for both: if thou findest that thou hast done any goodnesse, acknowledge it to bee Gods grace, and give him the glory, and count that day * *lost*, wherein thou hast not done *some* good.

* Flet perdidit diem. Tit. Vesp. Apophthegm. *Nullus sine lineâ dies.*

3. If by frailty or strong tentation,

tion, thou shalt perceive that thou hast committed any grievous sinne or fault: *presume* not to sleepe, till thou have upon thy knees, made a *particular reconciliation* with *God* in *Christ* for the same: both by confessing the fault, and by fervent praying for the pardon of the same. Thus making thy score even with *Christ* every night, thou shalt have the lesse to account for, when thou art to make thy final reckoning, before his Maiesty in the *Iudgement day*.

Eph. 4. 26.

4. If thou have falne out with any in the day, let not the Sunne *go downe in thine anger* that night, If thy *conscience* tels thee that *thou* hast wronged him, *acknowledge* thine offence, and *entreate* him to forgive thee. If *he* have wronged thee, offer him *reconciliation*, and if *he* will not bee *reconciled*, yet doe thou from thy *heart* forgive him, *Matthew* 5. *Vers.* 23. But in any case presume not to bee thine owne *revenger*. For in so doing thou doest God a *double iniury*:

* Non tuppe est vltiscipreceri: tuppe est Deum ami hominem habere inimicum.

Mihi vindicta, dicit Dominus. Rom. 12. 19 Non est tibi jus in servum alienum, imò in conservum tuum.

Cui semel ignoveris, cura ut ille sentiat bona fide id esse actum, & si quam re illum juvare poteris, experiare: ut nihil vives. Mat. 5. 39. Rom. 12. 20.

...ing to take his ...of Justice out of his hand, as though he were not able: having reserved the execution of vengeance to himself. Secondly, in usurping authority over his servant, without referring the cause to his hearing, and censure, being his and thy Master. Besides, thou art too partiall to bee a Revenger. For if thou bee to execute revenge on thy selfe, thou wilt doe it too lightly: if on thy Enemie, too heavily. It belongeth therefore to God to revenge; to thee to forgive.

And in testimony that thou hast freely forgiven him, pray unto God for the forgivenesse of his fault, and the amendment of his life: and the next time that occasion is offered, (and it lies in thy power) doe him good, and rejoice in doing it: for hee that doth good to his Enemies, shewes himselfe the childe of God; and his reward is with God his Father.

5. Use not sleepe as a meanes to satiate the fonde fitfulnesse of thy

flesh

*flesh:* but as a *medicine* to refresh thy tyred senses and members: *sufficient* sleepe quickeneth the *minde*, and reviveth the *body*: but *immoderate* sleepe *dulleth* the one, and *fatneth* the other.

*In vita, tempus quod somno impenditur, mors est vitæ. Vita enim vigilia est.*

6. Remember that *many* goe to *bed*, and never rise againe, till they bee *wakened* and *raised up* by the fearefull sound of the *last trumpet*. But hee that *sleepeth* and *wakeneth* with *prayer*, sleepeth and wakeneth with *Christ*. If therefore thou desirest to *sleepe securely*, and safely, yeeld up thy selfe into the hands of God, whilest thou art waking: and so goe to bed, with a reverence of *Gods Majesty*, and consideration of thine owne *misery*, which thou maist imprint in thy heart in some measure, by these meanes, and the like meditations.

Reade a Chapter in the same order as was prescribed in the morning: and when thou hast done, kneele downe on both thy knees at thy bed side, or some other convenient place in thy Chamber, and lif-

ting up thy *heart*, thine *eyes* and *hands*, to thy Heavenly *Father*, in the name and mediation of his *holy Sonne Iesus*; pray unto him, if thou have the gift of Prayer.

1. *Confessing* thy sinnes, especially those which thou hast committed *that* day.

2. *Craving* most earnestly (for Christ his sake) *pardon and forgivenesse* for them.

3. Requesting the assistance of his *Holy Spirit*, for amendment of life.

4. In *giving thankes* for benefits received, especially for thy *preservation* that day.

5 Praying for *rest* and *protection* that night.

6. Remembring the state of the *Church*, the *King*, and the *Royall posterity*, our Ministers and Magistrates, and all our brethren visited or persecuted.

7. Lastly, commending thy *selfe* and all *thine*, to his gracious custody.

All which thou maist doe in these or the like words.

## A Prayer for the Evening.

MOst gracious *God*, and loving Father, *who art about my bed, and knowest my downe lying, and mine up rising, and art neere unto all that call upon thee, in truth and sincerity*, I wretched sinner doe beseech thee, to looke upon mee with the eyes of thy mercy, and not to behold mee as I am in my selfe: For then thou shalt see but an uncleane and defiled creature, *conceived in sinne, and living in iniquity: so that I am ashamed to lift up mine eyes to Heaven, knowing how grievously I have sinned against Heaven, and before thee*: For *O Lord*, I have transgressed *all thy Commandements and righteous Lawes*, not onely through negligence and infirmity, but oftentimes through *wilfull presumption*, contrary to my *knowledge*: yea contrary to the motions of thy *Holy Spirit* reclaiming mee from them, so that I have wounded my conscience, and

Psal. 139. 23
Psal. 145. 18

Psal. 51. 5.
Heb. 9. 6.
Luk. 15. 18.

Dan. 9. 11.

grieved thy *Holy Spirit*, by whom thou haſt *ſealed me to the day of redemption*. Thou haſt conſecrated my ſoule and body, to bee the *temples* of the *Holy Ghoſt*: I wretched ſinner have defiled both, with all manner of pollution and uncleanneſſe. My *eyes* in taking pleaſure to *behold vanity*, mine *eares* in hearing *impure* and *unchaſte* ſpeeches, my *tongue* in leaſing and *evill* ſpeaking: my *hands* are ſo full of impurity, that I am aſhamed to lift them up unto thee: and my *feete* have carried me after mine *owne* wayes: my *underſtanding* and *reaſoning*, which are ſo quicke in all earthly matters, are onely *blind*, and *ſtupid*, when I come to meditate or diſcourſe of *ſpirituall* and *heavenly* things; my memory, which ſhould be the *treaſury* of all goodneſſe, is not ſo apt to remember any thing, as thoſe things which are *vile* and *vaine*. Yea, Lord, by woefull experience I finde, that naturally *all the imaginations of the thoughts of mine heart are onely evill continually*. And theſe

Eph. 4. 30.

Pſal. 119. 17
Iſa 6. 5.
Iſa. 1 15.

Rom. 3 15. 16.

Gen. 6. 5.

Pſal. 40. 12.

my

my ſinnes *are more innumber, than the haires, which grow upon mine head*, and they have growne over me like a loathſome *lepry, that from the crowne of my head to the ſole of my feete*, there remaines no part which they have not infected. They make me ſeeme *vile in mine owne eyes*: how much *more abominable* muſt I then appeare in thy ſight? And the *cuſtome* of ſinning hath almoſt taken away the *conſcience* of ſinne, and pulled upon mee ſuch *dulneſſe* of ſenſe, and *hardneſſe* of heart, that thy judgements denounced againſt my ſinnes, by the faithfull *Preachers* of thy Word, doe not terrifie mee to returne unto thee by unfained repentance for them. And if thou, *Lord*, ſhouldeſt but deale with mee, according to thy *Juſtice*, and my deſert, I ſhould utterly be confounded and condemned. But ſeeing that of thine infinite *mercy*, thou haſt ſpared mee ſo long, and ſtill *waiteſt* for my *repentance*: I humbly beſeech thee, for the bitter *death* and bloody *Paſſion* ſake, which

Iſai 1. 6.

2 Sam 5. 22.
1 Ioh. 3. 20.

*Jesus Christ* hath suffered for mee, that thou wouldest pardon and forgive unto mee all my sinnes and offences, and open unto me that *everstreaming Fountaine* of the *blood* of *Christ*, which thou hast promised to open under the *New Testament*, to the penitent of the house of *David*: that all my *sinnes* and uncleanesse may bee so bathed in his *blood*, buried in his *death*, and hid in his *wounds*; that they never bee more seene, to *shame* mee in this life, or to *condemne* mee before thy judgement seate in the World which is to come. And for as much. O Lord, as thou knowst, that *it is not in man to turne his owne heart, unlesse thou dost first give him grace to convert*: and seeing that it is as easie with thee to *make* me righteous and *holy*, as to *bid* me to be such: O my God, give me grace *to doe what thou commandest, and then command what thou wilt*, and thou shalt finde mee willing to doe thy blessed Will. And to this end, give unto mee thine *holy Spirit*, which thou hast *promised* to give

Zac. 13. 1.

Ier. 20. 23.

*Da Domine quod jubes, & jube quod vis.* Aug.

Mat 28, 20.

give (to the *worlds end*) unto all thine Elect people. And let the same thy *holy Spirit purge* my heart, *heale* my corruption, *sanctifie* my nature, and *consecrate* my soule and body, that they may become the *Temples* of the *holy Ghost*, to serve thee in *righteousnesse and holinesse all the dayes of my life*; that when (by the direction and assistance of thy *holy Spirit*) I shall *finish* my *course* in this short and transitory life; I may cheerefully leave this World, and resigne my *Soule into thy Fatherly hands*, in the assured confidence of enjoying everlasting life with thee, in thine Heavenly Kingdome, which thou hast prepared for thine elect Saints, who love the *Lord Jesus*, and *expect* his appearing.

Ioh 16. 13.

1 Cor. 3. 16. 17. Luk 1. 74. Acts 13. 65. 2 Tim. 4. 7.

Psal 31 5.

Matth 25. 34 2 Tim. 4. 8.

In the meane while, O Father, I beseech thee, let *thy holy Spirit* worke in mee such a serious repentance, as that I may with *teares* lament my sinnes past, with *griefe* of heart be humbled for *my* sinnes present, and with all mine *endeavour*, resist the like filthy sinnes in time to

come. And let the same thy *holy Spirit* likewise keepe mee in the *Vnity* of thy *Church*, lead me in the *Truth* of thy *Word*, and preserve me, that I never swerve from the same, to *Popery* nor any other errour or false worship. And let thy *Spirit* open mine *eyes* more and more, to see
Psal. 119. 18 *the wondrous things of thy Law*: and *open my lippes*, that my mouth may dayly defend thy truth, and *set forth* thy Praise. Encrease in mee those
Psal. 51. 15. *good* gifts, which of thy *mercy* thou hast already bestowed upon mee, and give unto mee a *patient* spirit, a *chast* heart, a *contented* minde, *pure* affections, *wise* behaviour, and all other graces which thou seest to bee necessary for mee; to governe my *heart* in thy feare, and to guide all my life in thy favour: that whether I *live* or *die*, I may *live* and *die* un-
Psal. 19. 14. to thee, who art my GOD, and my Redeemer.

And here (O Lord) according as I am bound, I render unto thee from the *Altar* of my humblest heart, all possible thankes, for all those blessings

ſings and benefits, which ſo graciouſly and plenteouſly thou haſt beſtowed upon my ſoule and body, for this life, and for that which is to come: namely, for mine *Election*, *Creation*, *Redemption*, *Vocation*, *Iuſtification*, *Sanctification*, and *Preſervation* from my childe-hood untill this preſent day and houre: and for the firme hope which thou haſt given me of my *Glorification*. Likewiſe for my *health*, *wealth*, *foode*, *raiment*, and *proſperity*: and more ſpecially, for that thou haſt defended mee this day now paſt, from all perils and dangers, both of body and ſoule, furniſhing mee with all *neceſſary* good things, that I ſtand in need of. And as thou haſt *ordained the day for man to travell in, and the night for him to take his reſt*: ſo I beſeech thee, ſanctifie unto me this nights *reſt* and ſleepe, that I may enjoy the ſame, as thy ſweet bleſſing and benefit. That ſo this *dull* and *wearied* body of mine, being refreſhed with moderate ſleepe and reſt; I may be the better enabled to

walke before thee, doing all such *good workes*, as thou hast appointed; when it shall please thee, by thy *divine* power to waken mee the next morning. And whilest I sleepe; doe thou, O Lord, *who art the keeper of Israel, that never slumberest, nor sleepest*, watch over me in thy holy providence, to protect mee from all dangers, so that neither the *evill angels* of *Satan*, nor any wicked *enemy*, may have any power to doe me any harme, or evill. And to this end, give a charge unto thy *holy Angels*, that they (at thine appointment) *may pitch their tents* round about me, for my defence and safety: as thou hast promised that they should do *about them that feare thy Name*. And knowing that thy Name is a *strong Tower of defence unto all those that trust therein*: I here recommend *my selfe* (and *all* that doe belong unto mee) unto thy holy protection and custody. If it bee thy blessed will to call for mee in my sleepe: O Lord, for *Christ* his sake, have mercy upon mee, and receive my

Psal. 121. 5.

Apo. 12. 7.

Psal. 34. 7.

Prov. 18. 10.

soule

soule into thy Heavenly Kingdome. And if it bee thy blessed pleasure to adde more *daies* unto my life; O Lord, adde more *amendment* unto my *daies*; and weane my mind from the love of the *world*, and worldly *vanities*: and cause me more & more to settle my conversation on *heaven* and *heavenly things*. And *perfect daily in me, that good work which thou hast begun, to the glory of thy Name*, and the salvation of my sinfull soule.

O Lord, I beseech thee likewise, save and defend from all evill and danger, thy whole *Church*, our *King Charles*, *Queene Mary*, the Noble and hopefull *Prince Charles*; with the rest of the Royall progeny, the religious *Lady Elizabeth*, the Kings onely Sister, and her Princely issue: keepe them all in the sincerity of thy Truth, and prosper them in all grace and happinesse. Blesse the *Nobility*, *Ministers*, and *Magistrates* of these Churches and kingdomes, each of them with those graces which are expedient for their place and calling. And be thou, O Lord,

a com-

a comfort and consolation to all thy people, whom thou hast thought meet to visit with any kinde of *sickenesse, crosse*, or *calamity*. Hasten, O Father, the comming of our Lord *Iesus Christ*. Make me ever mindefull of my *last end*, and of the *reckoning* that I am to make unto thee therein: and in the meane while, carefull so to *follow Christ in the regeneration during this life*, as that with Christ I may have a portion in the *resurrection of the just*, when this mortall life is ended. These graces, and all other blessings, which thou, O Father, knowest to be requisite and necessary for me, I humbly beg and crave at thy hands, in the *Name* and *mediation of Iesus Christ* thy Sonne, and in that forme of Prayer, which hee himselfe hath taught mee to say unto thee. *Our Father, which art in Heaven, &c.*

Apo. 6. 10. & 22. 20.

Mat. 19. 28.

Luk. 14. 14.

Another

## Another shorter Evening Prayer.

O Eternall God, and Heavenly Father, if I were not taught and assured by the promises of thy Gospell, and the examples of *Peter*, *Magdalen*, the *Publican*, the *Prodigall child*, and many other *penitent* sinners, that thou art so *full of compassion*, and so ready to forgive the greatest sinners, who are *heaviest laden* with sinne, at what *time soever* they returne unto thee with penitent hearts, *lamenting* their sinnes, and *imploring* thy grace: I should *despaire* for mine owne sinnes, and be utterly discouraged, from presuming to come into thy *presence*: considering the *hardnesse* of my heart, the *unrulinesse* of my affections, and the *wickednesse* of my conversation, by meanes whereof I have transgressed *all* thy *lawes*, and deserved thy *curse*, which might cause my *body* to bee *smitten* with some *fearefull disease*, my *soule* to languish with the *death of sinne*, my good

Luk. 22. 61.
Luk. 7. 47.
Luk. 18. 14.
Luk. 15. 20.
Psal. 103. 8.
Mat. 11. 28.
Ezec. 18. 21, 22, &c.

Deut. 17. 26.
Gal. 3. 10.

good *name* to bee traduced with ſcandalous *reproaches*, and make mine *eſtate* lyable to all manner of *croſſes*, and *caſualties*. And I confeſſe Lord, that thy *mercy* is the cauſe that I have not beene *long agoe confounded*. But, O my God, as thy mercy onely ſtayed thy judgement from falling upon me hitherto; ſo I humbly beſeech thee, in the *bowels* of the mercy of *Ieſus Chriſt*, (*in whom onely thou art well pleaſed*) that thou wilt not deale with mee *according to my deſerts*, but that thou wouldeſt *freely* and *fully* remit unto me all my ſins and tranſgreſſions: and that thou wouldſt *waſh* them cleane from mee, with the vertue of that moſt *precious blood*, which thy Son *Ieſus Chriſt* hath *ſhed* for me. For he *alone* is the *Phyſitian*, and his *blood onely* is the *medicine* that can heale my *ſickneſſe*. And he is the *true* brazen *Serpent*, that can cure that poiſon, wherewith the *fiery Serpents* of my *ſinnes* have ſtung and poiſoned my ſicke and wounded ſoule. And give me, I beſeech thee, thine *holy Spirit*,

Lam. 3. 22. Mal. 3. 6.

Col. 3. 12. Matth. 3. 17. Pſal. 15 7. Pſal. 18. 49

Hoſ. 13. 5. Iſa. 1. 16. 18.

Matth. 2. 12 1 Iohn 1. 7. Iohn 3. 14.

*Spirit*, which may assure me of mine *adoption*, and that may confirme my *faith*, encrease my *repentance*, enlighten my *understanding*, purifie my *heart*, rectifie my *will* and *affections*, and so *sanctifie mee throughout, that my whole body, soule, and spirit may be kept unblameable unto the glorious comming of my Lord Iesus Christ*. And now O Lord, I give thee hearty *thankes*, and *praise*, for that thou hast this *day* preserved me from all harmes and perils, notwithstanding all my sinnes and ill deserts. And I beseech thee likewise defend mee this night from the *roaring Lion, which night and day seeketh to devoure me*. Watch thou, O Lord, over me this night, to keepe me from his *tentations* and *tyranny*: and let thy mercy shield mee from his unappeasable rage and malice. And to this end, I *commend* my selfe into thy hands and protection: beseeching thee, O my Lord and God, not to suffer *Satan*, nor any of his evill *members*, to have power to doe unto mee any hurt or violence *this night*.

Gal. 4. 5, 7.

2 Thes. 5. 23

1 Pet. 5. 8

Psal. 31. 5.

*night.* And grant good Lord, that whether I *ſleepe* or *wake*, *liue* or *die*, I may *ſleepe*, *wake*, *liue* and *die*, unto thee, and to the glory of thy *Name*, and the ſalvation of my *ſoule.* Lord bleſſe and defend all thy choſen people every where. Grant our *King* a long and happy raigne over us. Bleſſe our gracious *Queene Mary*, with their Princely progeny, the *Lady Elizabeth*, the Kings onely Siſter, and her Princely iſſue: together with all our Magiſtrates, and Miniſters: comfort them who are in miſery, need, or ſickneſſe: Good Lord give mee grace to bee one of thoſe Mat. 25. 2. *wiſe Virgins*, which may have my *heart* prepared like a *Lampe* furniſhed with the *Oyle of Faith*, and *light of good workes*, to meete the Lord *Ieſus*, the ſweet *Bridegroome* of my *ſoule*, at his ſecond and ſudden *comming* in glory. Grant this good Father, for *Chriſt Ieſus* ſake, my *onely* Saviour and Mediatour, in whoſe bleſſed Name, and in whoſe owne words I call upon thee, as hee hath taught me. *Our Father which art, &c*

After-

Afterwards say:

*Thy grace, O Lord Iesus Christ; thy love O Heavenly Father: thy comfort and consolation, O holy and blessed Spirit, be with me, and dwell in my heart, this night and evermore. Amen.*

Then rising up in a *holy* reverence, meditate as thou art putting off thy clothes.

*Things to be meditated upon, as thou art putting off thy clothes.*

1. THat the day is comming when thou must be as barely *unstript* of *all* that thou hast in the *World*, as thou art now of thy *clothes*: thou hast therefore here, but the *use* of all things, as a *Steward*, for a time, and that upon *accounts*. Whilest therefore thou art trusted with this *Stewardship*, bee *wise* and faithfull.

*Nudus in hunc mundum veni, nudus quoque abibo.* Luk. 16. 2.

Mat. 24. 2.

2. When thou seest thy *bed*, let it put thee in minde of thy *grave*, which is now the *bed of Christ*: for *Christ* (by laying his holy *body* to rest three dayes and three nights in the

Iob. 17. 13. *Ut somnus mortis, sic lectus imago sepulcri.*

Matth. 12. 40. 1 Thes. 4. 14

the *grave*) hath *sanctified*, and (as it were) *warmed* it for the bodies of his Saints, to rest and sleepe in, till the morning of the resurrection: so

Isa. 57. 2.

that now, unto the *faithfull*, death is but a sweet *sleepe*: and the *grave* but Christs *bed*, where their bodies *rest* and *sleepe* in *peace*: untill the

Isa. 26. 20.

joyfull *morning* of the *resurrection* day shall *dawne* unto them.

Let therefore thy bed clothes represent unto thee the mould of the earth, that shall cover thee: thy *sheets*, thy *winding-sheet*: thy *sleepe*, thy *death*: thy *waking*, thy *resurrection*. And being laid downe in thy bed, when thou perceivest sleepe to

Psal. 4. 8.

approach: say, *I will lay mee downe and sleepe in peace, for thou Lord onely makest me dwell in safety.*

Thus religiously *opening* every Morning thy heart, and *shutting* it up againe every Evening, with the *Word of God, and Prayer*, as it were with a *locke* and *key*, and so *beginning* the day with GODS worship, *continuing* it in his feare, and *ending* it in his favour: thou shalt bee sure

to

to finde the *blessing* of *God* upon all thy dayes labours and good endeavours: and at night thou mayest *assure* thy selfe, thou shalt sleepe *safely*, and *sweetly* in the *armes* of thy heavenly Fathers *providence*.

*Thus far of the* Piety, *which every Christian in* private *ought to practise* every *day. Now followeth that, which he (being a* Housholder) *must practise* publikely *with his Family.*

*Meditations for houshold Piety.*

1. IF thou be called to the government of a *Family*, thou must not hold it sufficient to serve God, and live uprightly in thine *owne* person: unlesse thou cause all under thy *charge* to doe the same with thee. For the performance of *this* duty, GOD was so well pleased with *Abraham*, that he would not hide from him his counsell. For (saith God) *I know him, that he will command his sonnes, and his houshold after him, that they keepe the way of the Lord, to do righteousnesse and judgement, that the Lord may bring upon* Abraham, Gen. 18.17 19.

Gen. 14 4. ham, *that hee hath ſpoken unto him.* And *Abraham* had 318. men-ſervants, which were thus *borne* and *catechized* in his Houſe. With whoſe helpe he reſcued alſo his Nephew *Lot* from the captivitie of his enemi s. And religiouſly-valiant

Ioſh 24.15. *Ioſhuah proteſteth* before all the people, that if they *all* would fall away from the true worſhip of God, yet *that hee and his houſe would ſerve the Lord.* And God himſelfe gives a ſpeciall charge to all Houſe-holders, that they doe inſtruct their Family in his *Word*, and traine them up in

Deut.6.7. his feare and ſervice. *Theſe words which I command thee this day, ſhall bee in thy heart, and thou ſhalt whet them continually upon thy Children, and ſhalt talke of them, when thou tarrieſt in thine houſe, and as thou walkeſt by the way, and when thou lieſt downe, and when thou riſeſt up, &c. Thou ſhalt feare the Lord thy God, and ſerve him.* *David* according to this Law, had ſo ordered his

Pſal. 101.6. Family, *That no deceitfull perſon ſhould dwell in his houſe, but ſuch as would*

*would serve God, and walke in his way:* and religious *Hester* had taught her *Maids* to serve God in *fasting and prayer*. And (the more to further thy family in the *zeale* of religion) settle ever thy chiefest affection on *those* whom thou shalt perceive to be best addicted to *true Religion*. This also will turne to thine own advantage in a double respect. First, God will the rather blesse and prosper the *labour* and handy *worke* of such *godly* servants. For *Laban* perceived, *that God blessed him for Jacobs sake*: And *Potiphar* saw, that the *Lord made all that Joseph did, to prosper in his hand*: yea, when innocent *Joseph* was cast into prison, *his Keeper saw, that whatsoever he did, the Lord made it to prosper*: and therefore the Keeper committed all the charge of the Prisoners into *Josephs* hand. Secondly, the *truelier* a man doth serve *God*, the *faithfullier* he will serve *thee*.

Hest. 4. 16.

Gen. 30.27. Gen.39. 3.

Gen 39 22, 23.

2. If every *housholder* were thus carefull, according to his *duty*, to bring up his Children and Family

in

in the *service* and *feare* of *God* in his *owne* house, then the house of *God* should be better filled, and the *Lords Table* more frequented every *Sabbath* day; and the Pastours *publike* preaching and labour, would take *more* effect than it doth. The *streets* of Townes and Cities would not *abound* with so many drunkards, swearers, whore-mongers, and prophane scorners of true *Piety* and *Religion*; *VVestminster-Hall* would not be so full of contentions, wrangling suits, and unchristian debates: and the *prisons* would not be *every* Sessions so full of Theeves, Robbers, Traitors, and Murtherers. But (alas) *most* Housholders make no other use of their *Servants*, than they doe of their *beasts*. Whilest they may have their *bodies* to doe *their* service, they care not if their *Soules* serve the *Divell*. Yet the common complaint is; that *faithfull* and *good* servants are scarce to be found. True, but the reason is, because there are so many *prophane* and *irreligious* Masters: for the example and instruction

ſtruction of a *Godly* and *Religious* Maſter, will make a good and a faithfull ſervant, as may witneſſe the examples of *Abraham*, *Joſhua*, *David*, *Cornelius*, *&c.* who had good ſervants, becauſe they were Religious Maſters, ſuch as were carefull to make their ſervants *Gods* ſervants.

It is the *chiefe* labour and care of moſt men, to *raiſe*, and to *advance* their *houſe*; yet let them *riſe up early and lie downe late, and eate the bread of carefulneſſe*, all will be but in vain, for *except the LORD build a houſe*, (that is, raiſe up a family) *they labour in vaine.* For God hath ſealed this as an *irrevocable* decree, *that he will powre his wrath upon the Families that call not upon his Name*: yea *God will take the wicked, and plucke him out of his Tabernacle, and roote him out of the land, &c.* Yea, when his *iniquities are full*, hee will make *the land to ſpue out every Canaanite. Religion* then, and the *Service* of GOD in a Family, is the *beſt* building, and *ſureſt* entailing of

Pſal. 127. 1.
Ier. 10. 25.
Pſal. 52. 5.
Gen. 15. 16.
Lev. 18. 25.

houſe

House and Land, to a man and his *Posterity*: for the *righteous Man shall inherit the land, and dwell therein for ever.*

As therefore, if thou desirest to have the *blessing* of GOD upon thy *selfe*, and upon thy *family*: either before or after thy owne private devotions, call every morning *all* thy *family* to some *convenient* roome; and first, either read thy selfe unto them a Chapter in the Word of God, or cause it to be read distinctly by some other. If leisure serve, thou mayest [a] *admonish* them of some remarkable good notes; and then kneeling downe with them in reverent sort, as is before described, pray with them in this manner.

[a] *Origen* would have the word expounded in Christian houses, *Hom. 9. in Lev. Augustine* saith that which the Preacher is in the Pulpit, the same the Housholder is in the house.

*Morning Prayer for a Family.*

O Lord our God and heavenly *Father*, who art the only Creatour and Governour of Heaven and earth, and all things therein contained, we confesse that we are *unworthy* to appeare in thy sight and presence

presence, considering our manifold sinnes, which wee have committed against *Heaven, and before thee*: and how that wee have beene *borne* in sinne, and doe *daily* breake thy holy Lawes and Commandements, contrary to our knowledge and consciences; albeit that wee know that thou art our *Creator*, who hast *made* us; our *Redeemer*, who hast *bought* us with the *blood* of thine onely begotten Sonne; and our *Comforter*, who bestowest upon us all the good and holy *graces*, which wee enjoy in our soules and bodies. And if thou shouldst but deale with us, as our wickednesse, and unthankefulnesse have deserved: what other thing might wee (O Lord) expect from thee, but *shame*, and *confusion* in this life, and in the World to come, *wrath*, and everlasting *condemnation*? Yet, O Lord, in the *obedience* of thy Commandement, and in the *confidence* which we have in thy unspeakable and endlesse mercy in thy Sonne, our Saviour *Jesus Christ*: wee thy poore servants, ap-

O pealing

pealing from thy Throne of *Justice*, (where wee are justly lost and condemned) to thy Throne of *Grace*, (where mercy *raigneth*, to pardon *abounding* sinne:) doe from the bottome of our hearts most humbly beseech thee, to remit and forgive unto us all our offences and misdeedes: that by the vertue of the precious blood of Jesus Christ, thine innocent *Lambe*, which he so abundantly shed (*to take away the sins of the world*) all our sins, both *original and actuall*, may bee so cleansed and washed from us, as that they may never be laid to our charge, nor ever have power to rise up in judgement against us. And wee beseech thee, good *Father*, for *Christ* his death and passions sake: that thou wilt not suffer to fall upon us that fearefull curse and vengeance, which thy law hath *threatned*, and our sinnes have justly deserved. And for as much, O Lord, as we are taught by thy word, *that Idolaters, Adulterers, Covetous Men, Contentious Persons, Drunkards, Gluttons, and such like* inordinate

dinate livers, *shall not inherit the Kingdome of God*: powre the grace of thy *Holy Spirit*, into our hearts, whereby we may bee *enlightned* to see the filthinesse of our sins, to abhorre them: and may bee more and more *stirred up* to live in *newnesse* of life, and love of thy *Majestie*; so that wee may dayly encrease in the obedience of thy *Word*, and in a conscionable care of keeping thy *Commandements*.

And now, O Lord, wee render unto thee most hearty *thankes*, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in *this* life, and given us an assured hope that thou wilt glorifie us in thy heavenly Kingdome, when this mortall life is ended. Likewise wee thanke thee for our life, health, wealth, liberty, prosperity, and peace: especially, O Lord, for the continuance of thy holy *Gospell* among us, and for sparing us so long, and granting us so gracious a time of *Repentance*. Also wee prayse thee, for all other

thy mercies bestowed upon us; more especially, for preserving us this night past, from all dangers that might have befalne our soules or bodies. And seeing thou hast now brought us safe to the *beginning* of this day, wee beseech thee *protect and direct* us in the same. Blesse and defend us in our *going out*, and *coming in*, this day and evermore. Shield us, O Lord, from the tentations of the Divell, and grant us the custody of thy *holy Angels*, to defend and direct us in all our *wayes*.

And to this end wee recommend our selves, and all those that belong unto us, and are abroad from us, into thy *hands*, and Almighty *protection*. Lord defend them from all *evill*, prosper them in all *graces*, and fill them with thy *goodnesse*. Preserve us likewise this day, from falling into any *grosse* sinne, especially those whereunto our *natures* are most *prone*. *Set a watch before the doore of our lippes*, that wee offend not thy *Majesty*, by any rash or false oathes: or by any lewd or lying

 speeches:

ſpeeches: give unto us *patient minds, pure and chaſte hearts*, and all other graces of thy Spirit, which thou knoweſt to bee needfull for us, that wee may the better bee inabled to ſerve thee in Holyneſſe and Righteouſneſſe. And ſeeing that all *mans* labour without thy bleſſing is in vaine, bleſſe every one of us in our ſeverall places and callings, *direct thou the worke of our hands upon us, even proſper thou our handy-worke*; (for except thou *guid* us with thy *grace*, our endeavours can have no good *ſucceſſe*.) And provide for us all things which thou, O Father, knoweſt to bee needfull for every one of us in our ſoules and bodies this day. And grant that we may ſo paſſe through the *pilgrimage* of this ſhort life: that our hearts being not *ſetled* upon any tranſitory things, which wee meete with in the way: our *ſoules* may every day bee more and more *raviſhed* with the love of our *home*, and thine everlaſting *Kingdome*.

Defend likewiſe O LORD, thy

Universall Church, and every particular member thereof: especially we beseech thee to continue the peace and prosperity of these Churches, and Kingdomes wherein wee live. Preserve and defend from all evils and dangers, our Gracious *King Charles*, *Queene Mary*, the Noble and hopefull *Prince Charles*, together with the *Lady Mary*, the Religious *Lady Elizabeth*, the Kings onely Sister, and her Princely issue: Multiply their dayes in blisse and felicity: and afterwards crowne them with everlasting Joy and Glory. Blesse all our Ministers, and Magistrates, with all graces needfull for their places, and governe *thou* them, that they may governe us *in peace and godlinesse*: and of thy mercy, O Lord, comfort all our brethren that are distressed, sick, or any way comfortlesse, especially those who are afflicted either *with* an *evill* conscience because they have sinned against thy *Word*, or *for a good* conscience, because they will not sinne against thy *Truth*. Make the *first* to know,

know, that not one droppe of the blood of *Christ*, was a drop of *vengeance*, but al drops of *grace*, powerfull to procure pardon upon repentance for the greateſt *ſins* of the chiefeſt ſinner in the world. And for the other, let not, O Lord, thy long ſufferance either too much *diſcourage* them, or too much *encourage* their enemies: but grant them *patience* in ſuffering, and a gracious and ſpeedy *deliverance*, which way may ſtand beſt with their *comfort*, and thy *glory*. Give every one of us grace to be alwayes mindfull of his laſt end, and to be prepared with faith and repentance, as with a *wedding garment*, againſt the time that thou ſhalt call for us out of this ſinfull world. And that in the meane while wee may ſo in all things, and above all things, ſeeke thy *Glory*, that when this mortall life is ended, wee may then bee made partakers of *immortalitie*, and life eternall in thy moſt bleſſed and glorious *Kingdome*.

Theſe, and all other Graces, which thou, O Father, ſeeſt to bee

necessary for us, and for thy whole Church, we humbly beg and crave at thy hands concluding this our imperfect prayer, in that *absolute* forme of Prayer which Christ himselfe hath taught us saying:

*Our Father which art in Heaven, &c.*

*After prayers, let every one of thy Houshold (taking in the feare of God such a breakefast or refrishing as is fit) depart: the* children to *Schoole, the* servants *to their worke*; every one *to his office, the* Master *and* Mistresse *of the Family to their callings, or to some* honest *exercises for recreation, as they thinke fit.*

## *The Practice of Piety at meals, and the maner of feeding.*

BEfore Dinner and Supper, when the Table is covered, ponder with thy selfe upon these *Meditations*; to worke a deeper impression in thy heart, of GODS *fatherly providence* and *goodnesse* towards thee.

## Meditations before Dinner and Supper.

1. MEditate that *hunger* is like the ſickneſs called a *Wolfe*: which if thou doſt not feede, will devoure thee, and eate thee up: and that meate and drinke, are but as *Phyſicke*, or meanes which God hath ordained, to releeve and cure this *naturall infirmity*, and neceſſitie of man. Uſe therefore to eate and to drinke, rather to ſuſtaine and refreſh the *weakneſſe* of nature, than to ſatisfie the ſenſuality and delights of the fleſh. Eate therefore to live, but live not to eate. A Skavenger whoſe living is to empty, is to bee preferred before him that liveth but to fill privies. There is no ſervice ſo * *baſe*, as for a man to bee a ſlave to his belly. The Apoſtle tearmeth ſuch, *Belly-gods. Phil.* 3. 19. Therefore we may boldly tearme them as the Scriptures doe their Idols, * *Gillulim*, Dungy-gods, *Hab.* 2. 18. 19. 2 *King.* 17. 12. And as no one action (Gods ordinance excepted)

*Hoc me decuiſti, ut quemadmodum medicamenta, ſic alimenta ſumpturus accedam.* Aug. l. 10. Conf.

* *Major ſum & ad majora genitus, quàm ut mancipium ſim mei corporis.* Senec.

* Of *Galal*, which ſignifieth mans Dung, as Ezech. 4. 12. 15.

makes a man more to resemble a *beast*, than eating or drinking: so the *abuse* of eating and drinking to *surfetting*, *drunkennesse*, and *spewing*; makes a man more *vile* than a *beast*.

2. Meditate on the *Omnipotency* of God, who made all these creatures of *nothing*: of his *wisedome*, who feedeth so many *infinite creatures* through the universall world, maintaining all their lives, which he hath given them; which surpasseth the wisedome of all the Angels in Heaven: and of his *clemency and goodnesse*, in feeding also his *very enemies*.

Heb. 11. 3. Psal. 145. 15, 16.

Mat. 5. 14. 45. &c. Act. 14. 17.

3. Meditate, how many sorts of Creatures, as *beasts*, *fish*, and *fowle*, have lost their lives to become food to nourish thee: and how *Gods providence* from remote places hath brought all these *portions* together on thy table, for thy nourishment: and how by these dead creatures hee maintaines thee in *health* and *life*.

4. Meditate, that seeing thou hast

hast so many *pledges* of GODS Fatherly *bounty*, *goodnesse*, and *mercy* towards *thee*, as there are *dishes* of meate on thy Table; Oh, suffer not in such a place, so *gracious a God*, to bee abused by scurrillity, ribaldry, or swearing: or thy * fellow-brother, by disgracefull *backe-biting*, *taunting*, or *slandering*.

5. Meditate how that thy Master *Jesus Christ* did never eate any food, but *first* hee blessed the Creatures, and gave *thanks* to his heavenly Father for the same. And after his last *Supper*, wee read that *he sung a Psalme*. For this was the Commandement of God. *When thou hast eaten and filled thy selfe, thou shalt blesse the* LORD *thy* GOD, &c. This was the practice of the *Prophets*: For, *the people would not eate at their feast, till Samuell came to blesse their meate*. And saith *Joel* to Gods people: *You shall eate and bee satisfied, and praise the Name of the* LORD *your* GOD. This also was the practice of the *Apostles*. For Saint

*Hanc ob causam Gentiles mensas sacra & festa nominabant.* Vives.

* Saint *Austen* had written over his table, *Quisquis amat dictis absentem rodere amicum hanc mensam vetitam noverit esse sibi* Possid. de vita. August.

Luk. 9 15. Mat. 14. 19. & 15 36. Mark 6.41. & 8.6. Luk. 24. Ioh. 5 11. Mark. 26. 3. Deut. 8. 10. 1 Sam. 9. 13. Ioel. 2. 26. Act. 27 35.

Saint *Paul* in the ship, gave *thanks before meate*, in the presence of all the people that were therein. Imitate thou therefore in so *holy* an action, so *blessed* a Master, and so many worthy presidents that have followed him, and gone before thee. It may bee, because thou hast never used to give thankes at meales; therefore thou art now ashamed to beginne. Thinke it no shame to *doe* what *Christ* did; but bee rather ashamed that thou hast so long neglected so *Christian* a dutie. And if the *Sonne of GOD* gave his Father such great thankes for a dinner of *Barley-bread*, and *broyled fish*; what thankes should such a *sinnefull man* as thou art, render unto God, for such *variety* of *good* and dainty cheere? how many a true Christian would bee glad to *fill* his belly with the morsels which thou *refusest*; and doe *lacke* that which thou *leavest*? How *hardly* do others *labour* for that which they eate, and thou hast thy foode *provided* for thee, without either *care* or *labour*?

Joh. 9.6. & 21.6.

To

To conclude, if *Pagan Idolaters* at their feasts were accustomed to *praise* their false *Gods*: what a shame is it for a *Christian*, (at his dinners and suppers,) not to *praise* the true God, *in whom we live, move and have our being?* Dan. 5. 2. 4. Act. 17. 28.

6. Meditate, that thy *body*, which thou dost now so daintily feede, must bee (thou knowest not how soone) meat for *Wormes*: *When thou shalt say to corruption, thou art my Father; and to the Worme, thou art my Mother, and my Sister.* Iob. 17. 14.

7. Meditate, how that many a *Mans table is made his snare*; so that through his intemperancie and unthankefulnesse, the meate which should nourish his body, *kils* him with a surfeit: in so much, that more are killed with this *snare*, than with the *sword*. And seeing that since the *Curse*, the use (as of all creatures, so likewise) of meate and drinke, is unto us uncleane, till the same bee *sanctified* by the *Word* of God, and *Prayer*: and that man liveth not by *bread onely*, but by the *Word* Psal. 69. 22. Gen. 3. 17. 1 Tim. 4. 4. 5 Mat. 4. 4. Levit. 26. 26. Ezech. 4. 16. & 5. 16. 1 Sam. 9. 13 Mat. 14. 6. Luk. 24. 30.

1 Cor. 10.7. Rom. 14.6. 1 Thes. 5.18 Eccl. 10.17. Luk. 21.34. Eccl. 31.10.

*Word of Gods Ordinance*, and his *blessing*, which is called the *staffe of Bread*. Sit not therefore downe to eate, before you *pray*, and rise not, before you give God *thankes*. Feed to suffice *nature*, yet rise with an *appetite*, and remember thy poore Christian *brethren*, who suffer hunger, and want those good things, wherewith thou dost abound.

Neh. 6.10. Amos 6. 6.

*These things, or some of them premeditated: (if there be not a Samuell present)* lift up with *all* comely reverence, *thy heare with thy hands and eyes unto the* great Creatour *and Feeder of all* Creatures, *and before meate, pray unto him thus:*

1 Sam. 9.13. Mat. 14.19.

*Grace before meate.*

O Most gracious God, and loving Father, who feedest *all Creatures* living, which depend upon thy Divine *providence*: wee beseech thee *sanctifie* these Creatures, which thou hast ordained for us: give them vertue to nourish our

Psal. 104.22 Ioel 1.10. Psal. 147.9. Iob. 39. 3. 1 Tim. 4.5.

bodies,

bodies, in *life* and *health*: and give us grace to receive them *soberly*, and *thankefully*, as from thy hands; that so in the *strength* of these and other thy *blessings*, wee may walke in the *uprightnesse* of our *hearts*, before thy face, this day, and all the dayes of our liues: through Jesus Christ, our Lord and onely Saviour. *Amen.* 1 Reg. 19. 8.

*Or thus.*

MOst gracious God, and mercifull Father, we beseech thee *sanctifie* these Creatures to our use: make them *healthfull* for our nourishment; and us *thankefull* for all thy blessings, through Christ our Lord and onely Saviour, *Amen.*

*Another Grace before meate.*

O Eternall God, *in whom we live, moove, and have our being*, we beseech thee blesse unto thy Servants these Creatures, that in the *strength* of them wee may *live*, to the setting forth of thy *praise* and *glory*: through Jesus Christ our Lord and onely Saviour, *Amen.*

*After*

*After every meale, be carefull of thy selfe and Family, as Iob was for himselfe, and his Children, Iob 1. 4. least that in the cheerefulnesse of eating and drinking, some speech hath slipped out, which might bee either offensive to God, or injurious to man: And therefore with the like comely gesture and reverence give thankes unto God, and pray in this manner.*

BLessed bee thy Holy Name, O Lord our God, for these thy good benefits, wherewith thou hast so *plentifully* at this time *refreshed* our bodies: O Lord, vouchsafe likewise to feede our soules with the *spirituall food* of thy holy *Word* and *Spirit* unto Life everlasting. Lord defend and save thy whole Church, our gracious *King Charles*, *Queene Mary*, the Noble and hopefull *Prince Charles*, and all the Royall Progenie; the Religious *Lady Elizabeth*, the Kings onely Sister, and her Princely issue: Forgive us our sinnes, and unthankefulnesse,

passe

passe by our manifold *infirmities*, make us all mindefull of our *last end*, and of the *reckoning* that wee are to make to thee therein, and in the meane while grant unto us health, peace and truth in Jesus Christ our Lord and onely Saviour.

*Or thus.*

BLessed be thy holy Name, (Oh Lord) for these thy good benefits, wherewith thou hast refreshed us at this time. Lord forgive us all our sinnes and frailties: save and defend thy whole Church, our *King*, and royall *Posterity*, and graunt us health, peace, and truth, in Christ our onely Saviour, *Amen*.

*Or thus.*

WEE give thee thankes (O heavenly Father) for feeding our bodies so graciously with thy good creatures to this temporall life: beseeching thee likewise to feede our soules with thy Holy Word unto life everlasting. Defend (O Lord) thine Universall *Church*, the

the *King*, and his royall *Posterity*, and grant us continuance of thy grace and mercy in Christ our onely Saviour, *Amen*.

## *The Practice of Piety at Evening.*

*At Evening, when the due time of repairing to rest approacheth, call together againe all thy Family. Reade a Chapter in the same manner, that was prescribed in the morning. Then (in holy imitation of our* Lord, *and his* Disciples) *sing a Psalme. But in singing of Psalmes, either after Supper, or at any other time, observe these rules.*

### *Rules to be observed in singing of Psalmes.*

1. BEware of singing Divine Psalmes for an *ordinary recreation*; as doe men of impure Spirits who sing holy *Psalmes*, intermingled with profane *Ballads*. They are *Gods Word*, take them not into thy mouth in vaine.

2. Re-

2. Remember to sing *Davids Psalmes*, with *Davids Spirit*. Mat. 22.43. 1 Cor.14.15

3. Practise Saint *Pauls* rule, *I will sing with the Spirit, but I will sing with the understanding also.*

4. As you sing, uncover your heads, and behave your selves in comely reverence, as in the sight of God, singing to God in Gods owne words: but be sure that the *matter* make more melody in your *hearts*, than the *musick* in your *eare*; for the singing with a grace in our hearts, is that which the Lord is *delighted* withall, according to that old verse: 1 Cor.11.4. Eph.5.19. Col.3.16.

*Non vox, sed votum, non musica chordula, sed cor:*
*Non clamans, sed amans, psallit in aure Dei.*

*'Tis not the voyce, but vow:*
*Sound heart; not sounding string;*
*True zeale, not outward show:*
*That in Gods eare doth ring.*

5. Thou mayest (if thou thinke good) sing all the *Psalmes* over in order:

order: for all are most Divine and comfortable. But if thou wilt chuse some *speciall Psalmes*, as more fit for some *times*, and *purposes*; and such as by the oft usage, thy people may the *easilier* commit to memory:

*Then sing,*

In the Morning, *Psal.* 3. 5. 16. 22. 144.

In the Evening, *Psal.* 4. 127. 141.

For mercy after a sinne committed, *Psal.* 51. 103.

In sicknesse, or heavinesse, *Psal.* 6. 13. 88. 90, 91. 137. 146.

When thou art recovered. *Psal.* 30. 32.

On the Sabbath day, *Psal.* 19. 92. 95.

In the time of joy, *Psal.* 80. 98. 107. 136. 145.

Before Sermon, *Psal.* 1. 12. 147. the 1. and 5. *part* of the 119.

After Sermon, any *Psalme* which concerneth the chiefe argument of the Sermon.

At the Communion, *Psal.* 22. 23. 103. 111. 116.

For

For spirituall solace, *Psalm.* 15.19. 25.46.67.112.116.

After wrong and disgrace received, *Psalm.* 42.69.70.140.144.

*After the Psalme, all kneeling down in reverent maner (as is before described) let the father of the family (or the chiefest in his absence) pray thus.*

*Evening Prayer for a Family.*

ETernall GOD, and most Gracious *Father*, wee thine unworthy servants, here assembled, doe cast downe our selves at the *foote stoole* of thy *grace*, acknowledging that we have inherited our *Fathers* corruption, and actually in thought, word, and deede, transgressed *all* thy holy Commandements, so that in us naturally, there dwelleth nothing that is good: for our hearts are full of secret pride, anger, impaciencie, dissembling, lying, lust, vanitie, prophanenesse, distrust, *too much* love of our selves, and the world;

world; *too little* love of thee, and thy Kingdome, but emptie and voyde of faith, love, patience, and every Spirituall grace. If thou therefore shouldst but enter into judgement with us, and search out our naturall corruption, and observe all the cursed fruits and effects that we have derived from thence; *Satan* might justly challenge us for his owne, and we could not expect any thing from thy Majesty, but thy wrath, and our condemnation, which wee have long agoe deserved. But good Father, for *Jesus Christ* thy deare Sonnes sake, *in whom onely thou art well pleased*: and for the merits of that bitter death, and bloody passion, which wee beleeve that hee hath suffered for us: have mercy upon us, pardon and forgive us all our sinnes, and free us from the shame and confusion, which are due unto us for them, that they may never seaze upon us to our confusion in this life, nor to our condemnation in the world which is to come. And for as much

Mat. 3. 17.

as

as thou haſt created *us* to ſerve *thee*, as *all other* Creatures to ſerve *us*: ſo wee beſeech thee inſpire thy Holy *Spirit* into our hearts, that by his illumination and effectuall working, wee may have the inward ſight and feeling of our ſins, and naturall corruptions, and that wee may not bee blinded in them through *cuſtome*, as the reprobates are: but that we may more and more loath them, and bee heartily grieved for them, endevouring by the uſe of all good meanes to overcome, and get out of them. Oh let us feele the *power* of *Chriſts* death, killing ſinne in our mortall bodies: and the vertue of his reſurrection, raiſing up our ſoules to newneſſe of life. Convert our hearts, ſubdue our affections, regenerate our minds, and purifie our nature: and ſuffer us not to bee drowned in the ſtreames of thoſe filthy vices, and ſinfull pleaſures of this time, wherewith thouſands are caried headlong to eternall deſtruction: but dayly frame us more and more to the likeneſſe of thy Son *Jeſus Chriſt*, that in righte-

Rom. 6. 6.
Phil. 3. 10.

Rom. 8. 29.
Eph. 4. 24.

righteousnesse and true holynesse, wee may so serve and glorifie thee, that living in thy *feare*, and dying in thy *favour*, wee may, in thine appointed time, attaine to the blessed Resurrection of the just, unto Eternall life. In the meane while, O Lord, encrease our *Faith* in the sweet promises of the *Gospell*, and our repentance from dead workes, the assurance of our *Hope* in thy promises, our *feare* of thy Name, the *hatred* of all our sinnes and our love unto thy children, especially those whom we shall see to stand in *need* of our helpe and comfort: that so by the fruites of *Piety*, and a righteous life, wee may bee assured, that thy holy Spirit doth dwell in us, and that we are thy Children by *Grace* and *Adoption*. And grant us, good Father, the continuance of health, peace, maintenance and all other outward things: so far forth, as thy Divine wisedome shall thinke meete and necessary for every one of us.

And heere *O Lord*, according to

our

our bounden duty, we confesse that thou hast beene exceeding mercifull unto us all, in things of this life: but infinitely more mercifull in the things of a better life: and therefore we doe heere from our very soules, tender unto thee all humble and hearty thankes, for all thy blessings and benefits bestowed upon our soules and bodies: acknowledging thee to bee that *Father of light from whom we have received all those good and perfect gifts*: and unto thee alone for them, we ascribe to be due all glory, honour, and praise, both now and evermore. But more especially, wee praise thy Divine Majestie, for that thou hast defended us *this day* from all perils and dangers: so that none of those judgements (which our sinnes have deserved) have fallen upon any one of us. Good Lord, forgive us the sinnes which this day wee have committed against thy Divine Majesty, and our brethren: and for Christ his sake, bee reconciled unto us for them. And wee beseech thee likewise of

Iam. 1. 17.

the ſame thine infinite goodneſſe and mercy, to defend and protect us, and all that belong unto us, this night, from all dangers of fire, robbery, terroure of evill Angels, or any other feare or perill, which for our ſinnes might juſtly fall upon us. And that wee may be ſafe *under the ſhadow of thy wings*; we here commend our bodies and ſoules and all that we have, unto thine Almighty protection. Lord bleſſe and defend both us and them from all evill. And whileſt wee ſleepe, doe thou, *O Father* (who never ſlumbreſt nor ſleepeſt) watch over thy children, and give a charge to thy *Holy Angels*, to *pitch their tents* round about our houſe and dwelling, to *guard* us from all dangers: that ſleeping *with* thee, wee may in the next morning bee wakened by thee: and ſo being refreſhed with moderate ſleepe, wee may bee the fitter to ſet forth thy glory in the conſcionable duties of our callings.

Pſal. 78.49. Pſal. 91.5.

Pſal. 91.5.

Gen. 32.2. 2 Kings 6. 16, 17. Pſal. 91.11, 12. Heb. 14.

And we beſeech thee, O Lord, to bee mercifull likewiſe to thy whole

Church

Church, and to continue the tranquillity of these Kingdomes, wherein wee live, turning from us those plagues which the *crying sinnes* of this Nation doe *cry* for.

Preserve our Religious *King Charles*, *Queene Mary*, the Noble and hopefull *Prince Charles*, with the rest of the royall Progeny, the religious *Lady Elizabeth*, the Kings onely Sister, and her Princely Issue: all our Magistrates and Ministers, all that feare thee and call upon thy name, all our Christian brethren and sisters, that suffer sickenesse, or any other affliction or misery: especially those, who any where doe suffer persecution, for the testimony of thy *Holy Gospell*: grant them patience to beare thy crosse; and deliverance, when, and which way it shall seeme best to thy Divine wisedome. And Lord, suffer us never to forget our last end, and those reckonings, which then wee must render unto thee. In health and prosperity, make us mindefull of sicknes, & of the evill day that is behind,

Luke 21. 35. Matth. 25. 3, &c.

that these things may not overtake us as a *snare*, but that wee may in good measure, like wise *Virgins*, bee found prepared for the comming of *Christ*, the sweet *Bridegroome* of our soules. And now, O Lord, most holy and just, we confesse that there is no cause, why thou (who art so much displeased with sinne) shouldest heare the Prayers of sinners: but for his sake onely who suffered for sinne, and sinned not. In the onely mediation therefore of thine *eternall Sonne Jesus* our Lord and Saviour, we humbly begge these and all other graces which thou knowest to bee needfull for us, shutting up these our imperfect requests, in that *most holy* Prayer, which Christ himselfe hath taught us to say unto thee, *Our Father which art, &c.*

*Thy grace, O Lord Jesus Christ, thy love, O heavenly Father; thy comfort and consolation, O holy and blessed Spirit, bee with us, and remaine with us this night and for evermore,* Amen.

Then saluting one another, as becommeth

commeth *Christians*, who are the *vessels of Grace*, and *Temples* of the holy *Ghost*, let them in the feare of God depart every one to his rest: using some of the former private meditations for Evening.

*Thus farre of the* Housholders publike *Practice of Piety, with his Family, every day. Now followeth his Practice of Piety with the Church on the* Sabbath day.

*Meditations of the true manner of practising Piety on the Sabbath day.*

ALmighty God will have himselfe worshipped, not onely in a *private* manner, by private persons and families: but also in a more *publike* sort, of all the godly joyned together in a visible *Church*, that by this meanes hee may bee knowne not onely to bee *God* and *Lord* of every *singular* person; but also of the Creatures of the *whole universall* world.

*Quest.* But why doe not wee *Christians*, under the *New*, keepe the *Sabbath* on the *same* seventh

day, whereon it was kept under the *Old Testament.*

Mat. 12. 1. Deut. 18. 18, 19.

I answer: because that our *Lord Jesus* (who is the *Lord* of the *Sabbath*, and whom the Law it selfe commands us to heare) did alter it from that *seventh* day, to this *first* day of the Weeke, whereon wee keepe the *Sabbath.* For the holy Evangelist notes: that our *Lord* came into the middest of the Holy Assembly, on the two first dayes of the two weekes immediately following his Resurrection, and then *viewed* the Church, *breathed* on the Apostles the *Holy Ghost*, and gave them the Ministeriall *Keyes*, and power of binding and remitting sinnes. And so it is most probable he did in a *solemne* manner *every first day* of the weeke, during the forty dayes hee continued on earth, betweene his *Resurrection* and *Ascension* (for the fiftieth day after, being the first day of the Weeke, the Apostles were assembled) during which time, hee gave Commandements unto the Apostles, and

Ioh. 19. 19. Verse 26.

*spake

*spake unto them those things which appertaine to the Kingdome of God*, that is, instructed them, how they should throughout the Churches (which were to bee converted) *change* the *Sabbath* to the *Lords day*: the bodily Sacrifices of beasts, to the Spirituall Sacrifices of Praise, Prayer, and contrite hearts: the [a] Leviticall *Priesthood* of the Law to the Christian *Ministry* of the Gospell: the Jewish *Temples* and *Synagogues*, to *Churches* and *Oratories*: the Old Sacraments of *Circumcision* and *Passeover*, to *Baptisme* and the *Lords Supper*, &c. as may appeare by the like phrase, *Acts* 19.8. and *Acts* 28.23. *Col.* 4.11. put for the whole *summe* of *Pauls* Doctrine, by which was wrought all these changes, where it tooke eff.ct. So that as Christ was forty dayes instructing *Moses* in *Sinai*, what hee should teach, and how hee should rule the Church under the Law: so hee continued forty dayes teaching his Disciples in *Sion*, what they should preach, and how they should

[a] Act. 1.2,3. *Cyril* bids us note, that S. *John* doth not simply set downe the manner of Christs appearing unto *Thomas*, but also the circumstance of the time (*post dies octo*) whence he concludes thus, *Dum igitur octavum Dominicum diem esse necesse est. Cyril in Johan. lib.* 12 *cap.* 58. [a] Heb. 7. 11, 12. Eph. 4.8. 11.2.13.

governe the Church under the *Gospell*. And seeing it is manifest, that within those forty dayes, *Christ* appointed what Ministers should teach, and how they should governe his Church to the worlds end; it is not to be doubted, but that within those forty dayes hee likewise ordained on what day they should keepe their *Sabbath*, and ordinarily doe the workes of their Ministery, especially seeing that under the Old Testament, God shewed himselfe as carefull both by his Morall and Ceremoniall Law, to prescribe the *time*, as well as the matter of his worship. Neither is it a thing to be omitted, that the Lord, [a] who hath times and seasons in his owne power, appointed this first day of the weeke, to bee the very day [b] wherein hee sent downe from Heaven the *Holy Ghost* upon the Apostles, so that upon that day they first began, and ever after continued the publike exercising of their Ministery, in the [c] preaching of the Word, the [d] administration of the Sacraments, and the

Ephes. 4. 11. 12, 13.

a Acts 1. 7.

b Acts 1. 1, &c.

c Acts 2. 1, 4.

d Acts 2. 38, 41, 42.

the [c] loosing of the sinnes of penitent sinners. Upon these and the like grounds, [f] *Athanasius* plainely affirmeth, that the *Sabbath* day was changed by the Lord himselfe.

As therefore our *Communion* is termed the *Lords Supper*, because it was instituted of the Lord, for the remembrance of his death: so the christian *Sabbath* is called the [g] *Lords day*, because it was ordained of the *Lord*, for the memoriall of his *Resurrection*. And as the Name of the [h] *Lord* honoureth the *one*, so doth it the other: and as the *Lord* of the *Sabbath*, by his *royall* prerogative, and *transcendent* authority, could; so he had also reason to change the Holy *Sabbath* from the seventh day to *this*, whereon wee keepe it. For as concerning the seventh day, which followed the sixe dayes, wherein God finished the Creation; there was no such *precise* institution, or necessity of sanctifying it perpetually, but such, as by the same authority, or upon greater reason and occasion

[c] Acts 2. 31, 39.

[f] Athan. *in Synopsi. Serm. de Sent.*

[g] Apoc. 1. 10. The Scripture of the New Testament, gives not this honourable title to any thing, but onely to the blessed Sabbath and holy Supper. For as hee substituted the Lords Supper in stead of the Passeover: so did he the

Lords Day, in the Iewish Sabbaths roome. [h] 1 Cor. 11, 29

casion, it might very well bee changed and altered unto *some* other seventh day. For the Commandement doth * not say, Remember to keepe holy *the seventh day, next following the sixth day of the creation*, or this, or that seventh day: but indefinitely, remember that thou keepe Holy a *seventh day*. And to speake properly, as wee take a day for the *distinction of time*, called either a day *natural*, consisting of 24. houres, or a day *artificiall*, consisting of 12. houres, from Sun-rising, to Sun-setting: and withall consider the Sunne *standing still* at noone, in *Josuah's* time, the space of a whole day: and the Sunne *going backe* ten Degrees, (*viz.* five houres, almost halfe an artificiall day) in *Ezechias* time: the Jewes themselves could not keepe their Sabbath upon that *precise* and *just distinction of time*, called at the first, the seventh day from the Creation.

Adde hereunto, that in respect of the diversity of *Meridians*, and the *unequall rising* and *setting* of the Sunne,

* Wolphii Chron. de Temp. l. 2. c. 1. p. 92. Lapis substantia est, sex diebus, terrenis negociis insumere, septimâ divino cultui dare operam.

Iosh. 10. 12, 13. 2 Kings 20. 33.

Christoph. Helvic. Syll. tom. Theol. cum Judaic. c. de Sab.

Sunne, every day varieth in some places a *quarter*, in some *halfe*, in other a *whole* day: Therefore the Jewish seventh day cannot precisely bee kept at the *same instant* of time, every where in the world.

Now, our Lord Jesus having authority as *Lord over the Sabbath*, had likewise now farre greater reason and occasion to translate the Sabbath from the *Jewish* seventh day, unto the seventh day, whereon Christians doe keepe the Sabbath. Mat. 12.8.

1. Because that by his *Resurrection* from the Dead, there is wrought a *new spirituall Creation* of the world: without which all the Sonnes of *Adam* had beene *turned* to everlasting *destruction*, and all the workes of the first Creation had ministred no *consolation* unto us. Isa. 65.15. &c. Isa. 66.22. Psal. 90 3. a 2 Cor. 5. 17.

And in respect of this new spirituall Creation, the Scripture saith, that a *Old things are passed away, and all things are become new*: b *new* Creatures, c *new* people, d *new* men, e *new* knowledge, f *new* Testament, g *new* Commandement, h *new* names, b Gal. 6. 15. c 1 Pet. 2 10. d Eph. 4. 24. e Col. 3. 10. f Mat. 26. 28. g Ioh. 13. 34. h Apo. 2. 17.

names, i *new* way, k *new* song, l *new* garment, *new* wine, *new* vessels, m *new* Jerusalem, n *new* Heaven and a *new* Earth. And therefore of necessity there must bee in stead of the old, a *new* o Sabbath day to honour and praise our Redeemer, and to meditate upon the worke of our redemption, and to shew the new change of the old Testament.

i Heb. 10. 10.
k Apo 3.5.
l Luke 5. 36.
m Apo 21.
n 2 Pet. 3. 13.
o Isa. 66. 21. Heb. 4. 9.

3. Because that on this day, *Christ* rested from all the sufferings of his *Passion*, and finished the glorious worke of our *Redemption*. If therefore the *finishing* of the worke of the *first Creation*, whereby God mightily manifested himselfe unto his creatures, deserved a Sabbath for to solemnize the memoriall of so great a worke, to the honour of the worker, and therefore cals it *mine holy Day*: much more doth the *new Creation* of the World, *effected* by the resurrection of *Christ*, (*whereby he mightily declared himselfe to be the Sonne of God*) deserve a Sabbath, for the perpetuall commemoration thereof, to the honour of Christ:

Isa. 58. 13.

Rom. 1. 4.

and

and therefore worthily called *the Lords Day*. For, as the deliverance out of the Captivity of *Babylon*, being greater tooke away the *name* from the deliverance out of the bondage of *Egypt*, so the day whereon Christ finished the *Redemption* of the World, did more justly deserve to have the Sabbath kept on *it*, than on that day, wherein God ceased from *creating* the World. As therefore in the *Creation*, the first day wherein it was finished, was consecrated for a *Sabbath*: so in the time of *Redemption*, the first day wherein it was perfected, must be dedicated to a holy rest: but still a seventh Day kept according to Gods morall Commandement. The *Jewes* kept the *last* day of the weeke, beginning the *Sabbath* with the *night*, when God rested: but Christians honour the Lord *better*, on the first day of the weeke, beginning the *Sabbath* with the *day*, when the Lord *arose*. They kept their *Sabbath* in remembrance of the worlds creation: but Christians celebrate it in *memoriall*

Apoc. 1. 10.
Ier. 23. 7, 8.

Gen. 2. 2.
Levit. 23. 32.
Neh. 13. 19.
Mat. 28. 1.
Acts 20. 7. 11.

*memoriall* of the worlds *Redemption*: yea, the *Lords* Day being the first of the *Creation*, and *Redemption*, puts us in minde, both of the making of the *old*, and redeeming of the *new* world.

Exod.25. 31. As therefore under the *Old Testament*, God, by the *glory* consisting of 7. *Lamps, seven branches*, &c. put them in remembrance of the *Creation, Light, and Sabbaths rest*: So under the *New Testament*, Christ, *the true light of the World*, approacheth in the *middest of the 7. Lamps, and 7. golden candlesticks*, to put us in minde to honor our Redeemer in the *light of the Gospell* of the *Lords seventh day of rest*. And seeing the *Redemption*, both for *might and mercy*, so farre exceedeth the Creation; it stood with *great* reason, that the *greater* work should carry the *honour* of the day. Neither doth the *honourable* title of the *Lords Day diminish* the glory of the *Sabbath*: but rather being added, *augments* the *dignity* thereof: as the name *Israel*, added unto *Jacob*, made

Apo.1.13.

made the Patriarke the more renowned. Gen. 32. 28.

The reason taken from the example of *Gods resting* from the worke of the *Creation* of the world continued in force, till the Sonne of *God ceased* from the worke of the *Redemption* of the world, and then the *former* gave place to the *latter*.

4. Because it was foretold in the *Old Testament*, that the *Sabbath* should be kept (under the *New Testament*) on the *first* day of the weeke.

For, first, in the 110. *Psalme* which is a Prophecy of *Christ*, and his Kingdome; it is plainely foretold, that there should *bee a solemne day of assembling, wherein all Christs people should willingly come together in the beauty of holinesse*. In so much that *no raine* (of peace) *shall be upon those Families, that in that feast will not goe up to Jerusalem* (the Church) *to worship the King, the Lord of Hosts*. Now on what day this holy Feast, and Assembly should bee kept; *David* sheweth plainely, in Psal. 110. 3. Zach. 14. 17.

*Psalme*

*Psal.*118. which was a prophecy of Christ, as appeares, *Mat.*21.42. *Acts* 4.11. *Ephes.*2.20. as also by the consent of all the Jewes, as *Jerome* witnesseth. For, shewing how *Christ*, by his ignominious death, should bee *as a stone rejected of the Builders, or chiefe Rulers of Judea, and yet by this glorious Resurrection, should become the chiefe Stone of the Corner:* hee wisheth the whole *Church* to keepe holy *that day*, whereupon *Christ* should effect this wonderfull worke, saying, *This is the day which the Lord hath made, let us rejoyce and be glad in it.* And seeing that upon this day, that which *Peter* sayeth of Christ, appeareth to bee true, *That God made him both Lord and Christ, Acts* 2.36. And therefore the whole Church under the *New Testament*, must celebrate the *day of Christs Resurrection*. *Rabbi Bacchay* also saw the fall of *Adam* on the sixth day, that on the same day *Messias should finish the worke of Mans Redemption*. And alluding to the speech of *Boaz* to

Psal.118. 24.

Zohar upon Gen. *fol.*21. H. *Brougton* Require of Consent, *p.* 30, 31.

*Ruth*,

*Ruth, ſleepe unto the Morning*, that *Meſſias* ſhould reſt in his grave all their Sabbath day. And he gathereth from that ſpeech, *Gen.* 1. on the firſt day, *Let there be light*, that the *Meſſias* ſhould riſe on the *firſt day of the weeke*, from death to life, and cauſe the Spirituall light of the Goſpell to enlighten the World that lay in the ſhaddow of darkeneſſe and death. The Hebrew Author of the booke called *Sedar, Olam, Rabba, cap.* 7. recordeth many memorable things, which were done upon the firſt Day of the weeke, as ſo many types, that the chiefe worſhip of God ſhould (under the *New Teſtament*,) bee celebrated upon this Day. As, *that on this Day the cloud of Gods Majeſty firſt ſate upon his people.* Aaron *and his Children, firſt executed their Prieſthood. God firſt ſolemnely bleſſed his people. The Princes of his people firſt offered publikely unto God. The firſt day, wherein fire deſcended from Heaven. The firſt day of the World*, of the *Yeere*, of *Moneths*, of the *Weeke*, &c. All

Ex H. Wolphii, *Chron. de Temp. lib. 2. cap. 2.*

All shadowing, that it should bee the first and chiefe holy-day of the *New Testament*. S^t. *Augustine* proveth by divers places and reasons, out of the Holy Scripture, that *the Fathers, and all the holy Prophets under the Old Testament, did foresee and know, that our Lords Day was shaddowed by their eighth Day of Circumcision.* And *that the Sabbath should bee changed from the seventh Day, to the eighth, or first day of the Weeke.* And *Junius* out of *Cyprian* saith, that *Circumcision was commanded on the eighth Day, as a Sacrament of the eighth Day, when Christ should arise from the dead.* The *Councell Foro-Julense* affirmes, that *Esay* propheſied *of the keeping of the Sabbath upon the first Day of the weeke.* If this Mystery was so cleerely seene by the Fathers, under the shadowes of the *Old Testament*: sure, the God of this world hath deepely blinded their minds, who cannot see the truth thereof under the shining light of the Gospell. Therefore this change of the Sabbath day, under the

*Aug. Epist. ad Januar. 119.ca.13.*

*Sacramentum hoc fuit diei illius octavi, quo Dominus resurrexit ad justificationem nostram &c. ait scribit ad Fidum Cyprianum, l.3.Epist.10. Ivo. in Gen.17.12. 2 Cor.4.4*

the New, was nothing but a fulfilling of that which was prefigured and fore-prophesied under the Old Testament.

5. According to their *Lords* minde and Commandement, and the direction of the *Holy Ghost* (which alway assisted them in their *Ministeriall* Office,) the Apostles in all the Christian Churches (which they planted) *ordained:* that the Christians should keepe the Holy Sabbath, upon that seventh Day, which is the first day of the weeke; [a] *Concerning the gathering for the Saints, as I have ordained in the Churches of* Galatia, *so doe yee also. Every first Day of the weeke, &c.* [b] *When ye come together in the Church* (being the Lords Day) *to eate the Lords Supper* [c] *to remember and shew the Lords death till he come, &c.* In which words note:

1. That the *Apostle ordained* this Day to bee kept holy: there-

a 1 Cor. 16. 1, 2.

b The Syriacke translation hath, *Quum congregamini, non sicut justum est in die Dominicâ vestrâ, comedite & bibite.* The Arabian translation also hath thus, *Nam cum vos colligitis & bibitis primo die Dominicæ vestræ dicitur Domini vestri decet.* And Beza witnesseth, that in one ancient Greeke Copy, there is read, τὴν κυριακὴν, the Lords day added to every first day, &c.

c 1 Cor. 11. 20, 33, 34.

fore

fore a Divine Institution.

2. That the Day is named the *first day* of the weeke, therefore not the *Jewish* seventh, or any other.

3. *Every first day* of the weeke, which sheweth a perpetuity.

4. That it was ordained in the *Churches of Galatia*, as well as of *Corinth*, and he settled one *uniforme order* in all the [d] *Churches of the Saints*, therefore it was *universall*.

5. That the exercises of this day, were * *Collections* for the poore (which appeares by *Acts* 2.42. and *Iustin Martyrs* testimony, *Apolog.* 2.) which were gathered in the holy Assembly after *Prayers*, *preaching of the Word*, and *Administration* of the Sacraments, therefore it was spirituall.

6. That he will have the *collection* (though necessary) removed, against his comming, lest it should

[d] 1 Cor. 14. 33.

* As the phrase of breaking of bread, comprehendeth all other exercises of Religion, Acts 20.7. So this phrase of *laying by in store*, comprehendeth all the other exercises of the Sabbath: and why should the Apostle require the collections to bee made on the first Day of the Weeke, but because that on this Day the holy Assembly was held in the Apostles time?

hinder

hinder his preaching: but not their holy meeting on the Lords day; for it was the time ordained for the publike worship of the Lord, which argueth a necessity.

And in the same Epistle, Saint *Paul* protesteth that hee delivered them *none other* Ordinance, or Doctrine, but *what hee had received of the Lord.* In so much that he chargeth them, that *If any man thinke himselfe to be a Prophet, or spirituall, let him acknowledge, that the things that I write unto you, are the Commandements of the Lord.* But hee *wrote* unto them, and *ordained* among them, to keepe their Sabbath on the first *day* of the weeke: therefore to keepe the Sabbath *that day*, is the very *Commandement* of the Lord. And how can he be either a true Prophet, or have any grace of Gods Spirit in his heart, who, seeing so cleerely the Lords day to have beene instituted and ordained by the Apostles, will not acknowledge the keeping holy of the *Lords Day*, to be a *Commandement* of

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1 Cor. 14. 37.

of the Lord? The *Jewes* confesse this *change* of the Sabbath, to have beene made by the Apostles, *Peter Alphon. in Dialog. contra Judæos, tit.* 12. they are therefore more blinde and sottish than the *Jewes*, who prophanely deny it.

At *Troas* likewise S. *Paul*, together with seven of the *chiefe* Evangelists of the Church, *Sopater*, *Aristarchus*, *Secundus*, *Gaius*, *Timotheus*, *Tychichus*, and *Trophimus*, and all the Christians that were there, kept the Holy Sabbath on the *first* day of the weeke, in praying, preaching, and receiving the *Lords Supper*.

Acts 20.4, 5, 6, &c.

And it is a thing to bee noted, that *Luke* saith not, that the Disciples were sent to heare *Paul* preach, but *the Disciples being come together to breake Bread upon the first day of the weeke*, that is, to bee partakers of the Holy Communion, at what time the Lords death was by the preaching of the Word shewed, 1 *Cor.* 11.26. *Paul preached unto them, &c.* And that none kept those meetings but Christians, who onely

are

are called Disciples, *Acts* 11.26. But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to goe on their Sabbath day, to the place where the Jewes and their Proselytes were wont to pray, and there preached unto them, *Acts* 16.12, 13. so that it is as cleere as the Sunne, that it was the Christians usuall manner, to [a] passe over the Jewish seventh day, and to keepe the Sabbath, and their holy meetings on the *first* day of the weeke. And why doth S. *John* call this the Lords day; but because it was a day knowne to bee generally kept holy, to the honor of the Lord Jesus (who rose from death to life upon that day) throughout all the Churches which the Apostles planted? which Saint *John* calleth the [b] *Lords day*, the rather to stirre up Christians to a *thankefull* remembrance of their *Redemption*, by *Christ* his Resurrection from the dead. And with the day, the *blessing* of the Sabbath is likewise *translated* to the *Lords day*: because that all the Sanctification belong-

[a] Acts 21. 4, &c.

[b] Apoc. 1. 10. *Mos Christianus, &c.* It is the manner of Christians to call it the Lords day. *Beda in Luk. cap. 41.*

Heb.2.5. Heb.2.11. & 5.9.

belonging to this *new world* is in Christ, and from him conveyed to Christians. And because there cannot come a *greater* authority, than that of *Christ* and his *Apostles*: nor the *like* cause, as the *new Creation* of the world: therefore the Sabbath can never bee altered from this day, to any *other*, whilest this world lasteth. Adde hereunto, how the Scripture noteth, that in the *first* planting and setling of the *Church*, nothing was done, but by the speciall order and direction of the *Apostles*, 1 *Cor.*11.34. 1 *Cor.*14.36, 37. *Tit.*1.5. *Acts* 15.6.24. and the *Apostles* did nothing but what they had warrant for from *Christ*, 1 *Cor.* 11. 23.

To sanctifie then the *Sabbath* on the seventh *day*, is not a ceremoniall Law *abrogated*: but the Morall and perpetuall Law of God *perfected*. So that the same *perpetuall* Commandement, which bound the *Jewes* to keepe the Sabbath on *that* seventh day, to celebrate the *worlds Creation*, bindes *Christians* to solemnize

nize the Sabbath on *this* seventh day, in memoriall of the *World's Redemption*: for the fourth *Commandement*, being a *Morall* Law, requireth a *seventh day*, to be kept holy for ever. And the *Morality* of this, as of the rest of the Commandements, is more religiously to be kept of us under the Gospel, than of the *Iewes* under the *Law*: by how much we (in Baptisme) have made a more *speciall Covenant* with God, to keepe his Commandements: and God hath covenanted with us, to free us from the *curse*, and to assist us with his *Spirit* to keepe his Lawes. And that this Commandement of the Sabbath (as well as the other nine) is *Morall* and *perpetuall*, may plainly appeare by these reasons.

*Ten reasons demonstrating the Commandement of the Sabbath to bee Morall.*

1 BEcause all the reasons of this Commandement, are morall and perpetuall: and GOD hath

*bound* us to the obedience of *this* Commandement, with more forcible reasons than to *any* of the rest. First, because hee did foresee, that irreligious men would either more carelesslie *neglect*, or more boldly *breake* this Commandement, than any other. Secondly, because that in the *practice* of *this* Commandement, the keeping of all the other consisteth: which makes God so often complaine, that all his *worship* is neglected or overthrowne, when the *Sabbath* is either * neglected or transgressed. It would make a man amazed (saith Mr *Calvin*) to consider how oft, and with what *zeale* and *protestation*, GOD requireth all (that will be his *people*) to sanctifie the seventh day. Yea, how the *God of mercy*, *mercilessly* punisheth the breach of this Commandement with cruell death: as though it were the summe of his whole honour and service.

* Jer. 15. 22 Ezek. 20. 19, 20, 21, 24. Ezek. 23. 38. Neh. 9. 4. *Ex Bodin. de Repub. l. 4. c. 2.*

And it is certaine, that hee who makes no conscience to breake the Sabbath, will not (to serve his turne)

make

make any conſcience to breake any of the other Commandements: ſo he may doe it without diſcredit of his reputation, or danger of mans Law. Therefore God placed this commandement in the *middeſt* of the two tables: becauſe the keeping of *it*, is the *beſt* helpe to the keeping of all the *reſt*. The *conſcionable* keeping of the Sabbath, is the *Mother* of all Religion, and good diſcipline in the Church. Take away the Sabbath, and let every man ſerve GOD *when* hee liſteth: and what will ſhortly become of *Religion*, and that *peace* and *order*, which God will have to be kept in *his Church*? the *Sabbath day* is Gods *Market day*, for the weekes proviſion wherein *Hee* will have us to come unto *him*, and *buy of him without ſilver or money*, the *Bread* of Angels, and *Water* of life, the *Wine* of the Sacraments, and *Milke* of the Word to feed our ſoules: *tryed Gold*, to enrich our faith: precious *Eye ſalve*, to heale our ſpirituall blindneſſe: and the *white raiment* of Chriſts

1 Cor. 14. 33. 40.

Ha 55. 1, 2.

Apoc. 3. 18.

righteousnesse, to cover our filthy nakednesse. Hee is not *farre* from true *Pietie*, who makes Conscience to keepe the *Sabbath* day: but hee who can *dispense* with his conscience to *breake* the *Sabbath* for his owne profit or pleasure, his *heart* never yet felt, what either the *feare* of God, or *true* religion meaneth. For of *this* Commandement may that speech of S. *Iames* be verified: *Hee that faileth in one, is guilty of all.* Seeing therefore, that God hath *fenced* this Commandement with so many *morall* reasons, it is evident, that the Commandement it selfe is *morall.*

Jam. 2. 9.

2. Because it was commanded of God to *Adam* in his *innocency*: while st (holding his happinesse, not by faith in *Christs Merits*, but by Obedience to *Gods Law*:) he *needed* no Ceremony, shadowing the Redemption of Christ. A Sabbath therefore of a seventh day cannot be simply a Ceremony, but an Essentiall part of Gods worship, enjoyed unto Man, when there was but one

one condition of all men. And if it was necessary for our *first Parents* to have a *Sabbath day*, to serve God in their *perfection*; much more need their *posterity* to keepe the *Sabbath* in the state of their *corruption*. And seeing *God himselfe* kept this day holy, how can that man bee holy that doth *wilfully* prophane it? Gen. 2. 8.

3. Because it is one of the Commandements which God spake with his owne mouth, and twice [a] wrote with his *owne* fingers in Tables of stone, to signifie their authority and perpetuitie. All that GOD wrote were *morall* and *perpetuall* Commandements, and those are reckoned *tenne* in number. If this were now but an abrogated Ceremony, then there were but *nine Commandements*. The Ceremoniall that were to bee *abrogated by Christ*, were written all by *Moses*. But this of the Sabbath, with the other nine, written by God himselfe, were put into the Arke, where no ceremoniall Law was put, to shew that they should be the perpetuall *Rules*

[a] Exod. 34. 1. &c.

Deut. 4. 13

Deut. 4. 4

of the Church, yet such as none could *perfectly* fulfill and keepe, but onely Christ.

1 King. 8. 9 Heb. 9 3.

4. Because Christ professeth, *that hee came not to destroy the morall Law*; and that the *least* of them should not bee *abrogated* in his Kingdome of the *new Testament*. Insomuch, that *whosoever breaketh one of the least of these tenne Commandments, and teacheth men so, hee should be called the least in the Kingdome of Heaven*: that is, hee should have no place in his Church. Now the Morall Law commandeth one day of seven to bee perpetually kept a Holy Sabbath. And Christ himselfe *expresly* mentioneth the keeping of a *Sabbath* among his Christians, at the destruction of *Ierusalem*, about 42. yeares after his resurrection. By which time all the *Mosaicall* ceremonies (except eating of blood, and things strangled) were by a publike Decree of all the Apostles *quite abolished*, and abrogated in Christian Churches. And therefore Christ admonished his Disci-

Rom. 5. 17

Mat 5. 19.

Act. 15. 10. 21, 24, 28.

ples,

ples, *to pray that their flight bee not in the winter, nor on the Sabbath day.* Mat. 24.20.
Not in the winter: for that (by reason of the *foulnesse* of the wayes and weather) their flight should bee more *painfull* and *troublesome* unto them: not upon the *Sabbath*, because it would be more grievous to their hearts, to spend *that day* in toyling to save their *lives*, which the Lord had commanded to be spent in *holy exercises*, to comfort their *soules*. Now if the sanctifying of the Sabbath on this day had beene but *ceremoniall*; it had beene no griefe to have fled on *this day*, no more than on any *other* day of the weeke. But in that *Christ* doth tender so much this feare and griefe of being driven to *flie on the Sabbath day*: and therefore wisheth his to pray unto God to *prevent such* an occasion: he plainly demonstrates, that the *observation* of the Sabbath is no abrogated ceremony, but a Morall Commandement, confirmed & established by Christ among Christians. If you would know the day whereupon

appointed Christians to keepe the *Sabbath*, S. *Iohn* will tell you, that it was on the *Lords day*, *Apoc.* 1.10. If you will know on what day of the weeke that was, S^t *Paul* will tell you, that it was on every *first day* of the weeke, 1 *Cor.* 16.1.

As *Christ* admonished, so *Christians* pray, and according to their prayers, God (a little before the warres began) *warned* by an *Oracle* all the *Christians in Ierusalem*, to depart thence, and to goe to *Pella*, a little towne beyond *Iordan*: and so to escape the wrath of God, that should fall upon that City and Nation. If then a Christian should not without *griefe of heart*, flie for the *safety* of his life on the *Lords day*, with what joy or *comfort* can a true Christian *neglect* the holy *exercises* of Gods worship in the *Church*, to spend the greatest part of the *Lords day* in prophane and carnall sports, or servile labour? And seeing the destruction of *Ierusalem*, was both a Type, and an assurance of the destruction of the World, who seeth not,

*Euseb. hist. Eccle. lib. 3. cap. 5.* It is probable, that this Oracle was that voyce, (*Migremus hinc*) which, with an earthquake was heard by night in the Temple, mentioned by *Iosephus, de bello Iudaico. l. 7. c. 12.* *Mat.* 24.35.

not, but that the holy *Sabbath* must continue till the very end of the world?

5. Because that all the *Ceremoniall* Law was enjoyned to the *Iewes onely*, and not to the *Gentiles*: but this Commandement of the holy Sabbath, (as Matrimony) was instituted of *God*, in the state of *innocency*, when there was but one state of all men: and therefore enjoyned to the *Gentiles*, as well as to the *Iewes*. So that all Magistrates and Housholders were commanded, to *constraine all strangers* (as well as their *owne subjects* and *Family*) to observe the holy *Sabbath*, as appeares by the fourth Commandement, and practice of *Nehemiah*. All the *Ceremonies* were a *partition* wall to separate *Iewes* and *Gentiles*. But seeing the *Gentiles* are bound to keep this Commandement, as well as the *Iewes*, it is evident that it is no *Iewish* ceremony. And seeing the same authoritie is for the *Sabbath* that is for *marriage*: a man may as well say, that *marriage* is

Isa. 56. 6.

Neh. 13. 15 &c.

Eph. 2. 14.

but a ceremoniall Law, as the *Sabbath*. And remember, that where *marriage* is tearmed but *once* the covenant of God, because instituted by God in the *beginning*: so the Sabbath is *every where* called the *Sabbath of the Lord thy God*, because ordained by God *in the same* beginning, both of *time, state and perpetuity*: therefore not Ceremoniall.

The *corruption* of our nature found in the manifest opposition of wicked men, and in the *secret unwillingnesse* of good men to sanctifie *sincerely* the Sabbath, sufficiently demonstrateth that the Commandement of the Sabbath is *spirituall* and *morall*.

7. Because that as *God* by a *perpetuall* decree, made the Sonne, the Moone, and other lights in the *Firmament* of *Heaven*, not onely to divide the *day from the night*, but also to be for [a] *signes* and for [b] *seasons*, and for [c] *dayes*, and for [d] *yeares*, so

Pro. 2. 17. Mat. 19. 6, 8. *Nitimur in vetitum*, Hor. Rom. 7. 14. Gen. 1, 18. Job. 9. 9. Job 38. 31. Amo. 5. 8.

[a] To distinguish twixt Spring & Harvest, Summer and Winter, and to foreshew judgments to come.

[b] *Moadim*, *sig* Sacred times appointed for Gods holy worship, having speciall significations and uses.

[c] One of the seven dayes of the weeke from the other. *Solar. Sabbatarii* and *Jubilee*. Exod. 23 11, 12.

hee

he ordained in the *Church* on earth, the holy Sabbath to bee not onely the *appointed season*, for his solemne worship; but also the perpetual *rule, and measure of the time*. So that as seven dayes make a *weeke*, foure *weekes* a *moneth*, 12. *moneths*, a *yeare*: so *seven yeares* make a *Sabbath of yeares*, seven *Sabbaths* of yeares a *Iubile*: or 80 *Iubiles*, or 4000 yeares, or after *Ezekiel*, 4000 cubits, the whole time of the *Old Testament*, till Christ by his *Baptisme* and *preaching* began the state of the *New Testament*. Neither can I here passe over without admiration, how the Sacrament of *circumcision*, continued in the Church 39. *Iubiles* from *Abraham*, to whom it was first given, unto the *Baptisme* of *Christ* in *Iordan*: which was just so many *Iubiles* (after *Bucholcerus* account) as the world had continued before from *Adam*, to the birth of *Abraham*. *Moses* began his Ministery in the 80 yeare of his age, *Christ* enters upon his Office in the 80. *Iubile* of the Worlds age.

*Ioseph.*

*Index Chr. apud Ann. Mundi.* 1998.

*Ioseph* was thirty yeares old, when he began to rule over *Egypt*, *Gen.* 41.46. and the *Levites* began to serve in the Tabernacle at thirty yeares old: so *Christ* likewise, to answer these figures, began his Ministery in the thirtieth *Iubilee* of *Moses*, and when hee began to bee thirty yeares of age, *Luke* 3. 23. in the middest of *Daniels* last weeke; and so (continuing his Ministery on earth three yeares and an halfe) finished our redemption, and *Daniels* period, by his innocent death upon the Crosse. The most of all the great *alterations*, and strange *accidents* which fell out in the Church, came to passe either in a *Sabbaticall* yeare, or in a yeare of *Iubilee*. For example:

The seventy weekes of *Daniel* beginning the first yeare of *Cyrus*, and the 3439. yeare of the world containe so many *yeares*, as the world did *weekes* of yeares unto that time: and so many *weekes of yeares*, as the world had lasted *Iubilees*. *Daniels* seventy weekes of yeares, contained foure

After M. *Rob. Pont.* his computation. Treatise of the last decaying age of the World, published *An. Dom.* 1600. *R. Pont.* treat of last age, *pag.* 17.

foure hundred and ninetie single yeares: the world before that time, 490 *weekes*, or *Sabbaths* of yeares. *Daniels* period, 70 *weekes*, the worlds 70 *Iubilees*: so that to comfort the Church for their 70 yeares captivity, which they had now according to *Ieremies* prophecie, endured in *Babylon*, *Gabriel* tels *Daniel*, that at the end of seventy *weekes*, or *Sabbaths of yeares*, that is 70 times 7 yeares, or 490 yeares, their eternall redemption from hell should be effected, by the death of Christ, as sure as they were now redeemed from the captivity of *Babylon*. This period of *Daniel*, containing 70 *Sabbaths*, or 10 *Iubilees* of yeares, began at the *first liberty*, granted the *Iewes* by *Cyrus*, in the first yeare of his raigne over the *Babylonians*, mentioned, *Ezra* 1.1. and ends justly at the time that Christ died upon the Crosse. From the death of Christ, or the last end of *Daniels* weekes, to the seventy and one yeare of *Christ*, the world is measured by seven *seales*, or seven

Ierem. 25. 11. 29.

Ezra 1.1.

*Sabbaths*

*Sabbaths* of years, making one compleat *Jubilee*. From the end of those seven *seales*, the World is measured to her end by [a] 7 Trumpets, each containing 245 yeares (as some conjecture; about 440 yeares hence, the truth will appeare:) *Enoch*, the seventh from *Adam*, having lived so many *yeeres*, as there are *dayes in the yeere*, 365. was translated of God in a *Sabbaticall* yeare. *Moses* the seventh from *Abraham*, as another *Enoch*, is *buried of God*, but borne in a *Sabbaticall* yeare of the world, 2373. and in the 777. yeare since the Floud (after *Broughtons* Computation) is saved, as a new *Noah* in a Reede-*Arke*, and liveth a *Builder* of the Church, so long as *Noah* was *building* the *Arke*, 120 yeares. The promise was made to *Abraham* in a Sabbatical yeare, being the 2023. of the World. The sixth yeare of *Iosua*, being 2500. yeares from the Creation of the World, wherein the land was possessed, and divided among the Children of *Israel*, was a *Sabbaticall* yeare, and the

a 50.

Apoc. 5.

[a] Apoc. 8. 2. & 9. 7. *Napier*, on the *Apo.* Propoposition, 6. 8. 9. and his Resolution.

*Pont.* Of the last age of the World. page 12. Buchol 2. *Index Chr.* Broughtons consent *A. M.* 1430. Deut. 34. Pon. *ibid.* & Scaliger. Buchol.

[a] 50. *Iubilee* from the Creation of the World. At this yeare *Moses* beginnes his *Iubilee*, by which (as with a chaine of thirty linkes) hee tyeth the parting of *Canaans possession* to the *Israelites* by *Ioshuah*, to the opening of the *Kingdome of Heaven* to all beleevers by *Iesus*. And so carrieth the Church of the Iewes, by a [b] joyfull streame of *Iubilees* from the *Type*, to the *substance*, from *Canaan* to *Heaven*, from *Ioshua* to *Iesus*: for *Christ* at the end of *Moses* thirty *Iubilees*, and the beginning of the 50. yeare of his age, at his Baptisme *openeth heaven* and gives the *cleerest Vision* of the *blessed Trinity*, that was seene since the word began. And by the silver *Trumpet* of his *Gospell* proclames, according to the Prophecy of *Isaiah*, eternall redemption to all that repent and beleeve in him.

And the yeare of our Saviour Christs birth, being the 3948. of the World was at the end of a *Sabbaticall* yeare, and the * 564. Septenary of the World. *Moses* maketh

[a] Pont. p. 21. Buch. *Chronol. apud A. M.* 2500.

[b] Jubilee, some derive of trumpets or Rammes hornes, wherewith the Jubilee was sounded: others from *Iubal* a streame, because they carry us to the death of Christ, the Author of our eternall rest, and joy. Isa 61. Luke 4.

* *Pon.* of the last decaying age of the world. p. 1. 3.

keth the common age of all men, to be *ten times seven*, *Psal.* 90. and every seventh yeare commonly produceth some notable [a] change or accident in Mans life: And no wonder, for as *Hippocrates* affirmeth, that a childe in his mothers wombe, on the seventh day of his conception, hath *all his members* finished, and from that day groweth to the perfection of birth: which is alwayes either the ninth or seventh moneth. At seven yeares old the childe *casts his teeth*, and receives new, and every seventh yeare after, there is some alteration or change in mans life, especially at nine times seven, the *Climacterick* yeare, which by experience is found to have beene fatall to many of those learned [b] men, who have beene the chiefest lights of the World. And if they escaped that yeare, yet most of them have departed this life, in a *septenary* yeare. *Lamech* dyed in the yeare of his life, 777. *Methu-*

[a] *Expertum est in plerisque omnibus 63. annum cum periculo & clade aliqua venire, aut corporis morbique gravioris aut vitæ interitus, aut animi ægritudinis* Angeli lib. 1 15. c. 7. Augustus in Ep. ad Cajum nepotem exultat se annum 63 communem sapientum omnium 63 Evasisse Bodin. de Repub. l. 4. c. 2.

[b] Aristotle, Cicero, Bernarde, Boccace, Erasmus, Luther, Melanchthon, Sturmius.

Salem,

*salem*, the longest liver of the Sons of men, dyed when hee began to enter his 900 and seventy yeare. *Abraham* dyed, when he had lived 25. times seven yeares. *Iacob* when hee had lived 21. times 7. yeares. *David*, after hee had lived ten times 7 yeeres. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) dyed on the same day of the yeare that hee was borne: so did the *Mayden Queene Elizabeth*, of blessed and never-dying memory, who came into this world, the *Eve of the Nativity of the blessed Virgin Mary*: and went out of this World, on the *Eve of the Annunciation of the Virgin Mary*. *Hippocrates* dyed in the fifteenth *septenary*. *Hierome*, and *Isocrates* in their 13. *Pliny*, *Bartolus*, and *Cesar*, in their 8 *Septenary*. And *Iohannes de temporibus*, who lived 361 yeares, dyed in the 53 *Septenary* of his life. The like might bee observed of innumerable others. And indeed the whole life of a man is measured by the Sabbath: for, how many yeares soever

* She was, she is (what can there more bee said?) In earth the first, in heaven the second Maide. *Bodin. Bachol.*

soever a man liveth here: yet his life is but a life of seven dayes, multiplied, so that in the number of 7. there is a mysticall perfection, which our understanding cannot attaine unto.

All which *Divine* disposition of admirable things, so oft by *sevens*, call upon us to a continuall meditation of the blessed *Seventh day Sabbath*, in knowing and worshipping God in this life: that so from Sabbath, to Sabbath, we may be translated to the eternall glorious *Sabbath* of rest and blisse, in the life to come.

By the consideration whereof, any man that looketh into the holy History, may easily perceive, that the whole *course* of the world is drawne, and guided by a *certaine chaine*, of Gods providence, disposing all things in *number, measure*, and waight. All *times* are therefore measured by the *Sabbath*: so that time and the Sabbath can never be separated. And the *Angel* sweares, that *this measuring of time* shall

continue

*Climax vitæ virorum sit septenarius, aut novenarius: fœminarum vero senarius definitur.* Bodin. *de Rep. lib.* 4. *cap.* 2.

Wisd. 11. 17. Wolph. *Prolem. Chron.* Apo. 10. 6. *Tempus est rerum mundanarum duratio extrinsecus observata.*

continue, *till that time* shall bee no more. And as the Sabbath had his *first institution* in the *first booke* of the Scriptures, so hath it its *confirmation* in the *last*: and as this Booke doth *authorize* this day: so this day graceth the Booke: in that the matter thereof was revealed upon so *holy* a day; the *Lords* revelation upon the *Lords* day. As well therefore they may pull the Sunne, Moone and Starres out of the heavens, as abolish the Holy Sabbath (times mete-rod) out of the Church: seeing the Sabbath is ordained in the Church as well as the Sunne and Moon in the Firmament) for the distinction of times.

H. Wolp. *Chron. c. 1. Tempus cum mundo cœpit, & una desiturum est ibi* Gen. 2. 3. Apoc. 1. 10

8. Because that the whole Church, by an * Universall consent, ever since the *Apostles* time, have still held the Commandement of the *Sabbath*, to bee the morall and perpetuall Law of God, and the keeping of the *Sabbath* on the *first* day of the weeke, to bee the institution of *Christ* and his *Apostles*.

* *Si quid horum tota die per orbem frequentat Ecclesia. Nam hoc quin ita faciendum sit disputare, insolentissime insaniæ est.* Aug. Epist. 118. ad Ian. Synod. Col. part. 9. c. 9.

The Synode, called *Synodus Coloniensis*

*nienſis* ſaith, that the *Lords* day hath beene famous in the Church *ever ſince the Apoſtles time*. *Ignatius* Biſhop of *Antioch* living in S^t *Iohns* time ſaith, *Let every one that loveth Chriſt keepe holy the Lords day, renowned by his Reſurrection, which is the Queene of dayes, in which death is overcome, and life is ſprung up in Chriſt*. *Iuſtin Martyr*, who lived not long after him, ſheweth, how the Chriſtians kept their Sabbath *on the Lords day*, as wee doe. *Origen*, who lived about 180 yeares after Chriſt, ſhewes the reaſon why the *Sabbath* is tranſlated to the Lords day. *Auguſtine* ſaith, *That the Lords day was declared unto the Church by the Reſurrection of the Lord upon that day. Et ex illo cœpit habere feſtivitatem ſuam*, and by Chriſt it was firſt ordained to bee kept holy. And in another place, *that the Apoſtles appointed the Lords day to be kept with all religious ſolemnity, becauſe that upon that day our Redeemer roſe from the dead, which alſo is therefore called the Lords day.*

*Ignat. ad Magnes.*

*Apolo. 2.*

*Origen. homilia 7. ſuper Exod. 1.*

*Epiſt. ad Ianuar. 119. c. 13 & ad Guſ. ful Epiſt 86 Auguſt. de temp. ſer. 251.*

As

As therefore *David* said of the *City of God*, so may I say of the *Lords day*, *Glorious things are spoken of the day of the Lord:* for it was the *birth-day* of the world, the *first day* wherein all creatures began to have being. In it *light* was drawne out of *darknesse*. In it the Law was given on Mount *Sinai*. In it the *Lord rose* from death to life. In it the *Saints* came out of their graves, assuring, that on it *Christians* should rise to *newnesse* of life. In it the *Holy Ghost* descended upon the *Apostles*. And it is very probable, that on the seventh day, when the seven Trumpets have blowne, the cursed *Iericho* of this world shall fall, and our true *Iesus* shall give us the *promised* possession of the *heavenly Canaan*.

Psal. 87. 3. Aug. de temp. ser. 251. & 154 Con. Const. Can. 8. Wolphius. Chr. lib. 1. c. 10 Muss Bipont. post Dom. Pasc. Matth. 27. 52. Codoman. Annal. An. Mund. 2515.

Ios. 6. 13 Apo. 10. 7.

Hee that would see the uniforme consent of Antiquitie, and practice of the Primitive Church in this point, let him reade *Eusebius* Ecclesiasticall history, *Lib.* 4. *c.* 23. *Tertullian, lib. de Idololatria, cap.* 14. *Chrys. Serm.* 5. *de resurrectione. Constitut.*

Aug. ad Casulan Ep 86 & ad Ianu. 119. Cap. 19

Aug. Ser. de temp. 251. & & Conc. 6. Conpant. Can. 8.

stitut Apol. l. cap. 37. Cyril. in Iohad. l. 12. c. 58. Of this judgement are all the sound new writers: see Fox on the Apoc. 1. 10. Bucer. in Mat. 12. 11. Gualt. in Malach. 3. hom. 23. Fulke on the Rhemish Testam. Apo. 1. 10. Chem. Exam. Con. Trid. par. 4. de diebus festis, Wolph. Chron. lib. lib. 2. cap. 1.* Armin. Thes. in 4. præcept. and innumerable others. Learned Iunius shall speake for all. *Quamobrem cum dies dominicus, &c. Wherefore seeing the Lords day is both by the fact of Christ (viz. his resurrection, and often appearing to his Disciples upon that day) by the example and institution of the Apostles, and by the continuall practice of the ancient Church, and by the testimony of the Scripture, observed and substituted into the place of the Iewish Sabbath; ineptè faciunt, they doe foolishly, who say that the observation of the Lords day is a Tradition, and not from the Scripture, that by this meanes they might establish the Traditions of men.* And againe, *the cause of this change is the resurrecti-*

* Non dubitamus quin varie apud Christianos Sabbatum violetur, non abstinendo ab iis quæ aliis diebus licita sunt Armin. Iunius. Prælect. in Gen. 2. 3.

on

*on of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succeed into the place of the memory of the creation: Non humana traditione, sed Christi ipsius observatione & visitato; Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every eighth day after, unto his ascention into heaven, did appeare unto his Disciples, and came unto their assemblies.*

9. Because that the Lord himselfe expoundeth the *end* of the *Sabbath*, to be a *signe and document for ever, betwixt him and his people, that he is Iehovah, by whom they are sanctified*; and therefore must onely of them bee *worshipped*: and upon the *paine of death*, chargeth his people for ever to keepe this memoriall unviolated. But this end is morall and perpetuall. Therefore the Sabbath is morall and perpetuall. What *God hath perpetually sanctified, let no man ever presume to make common or prophane.* Vpon this ground

Exod. 31. 13, 14, &c. Ezek. 20. 12. 20.

Ezek. 46. 1, 2, 3, &c. Exo. 35. 2. *Armin. disput. Theolog. in præcep. 4. Thes. 4. Act. 10. 13.*

Isai 53. 13. ground it is, that the Commandement tearmes this day, the *Sabbath of the Lord thy God.* And God himselfe cals it *his holy day.* And upon the same ground likewise, the *Old Testament* consecrated all their Sabbaths and holy dayes to the worship and honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is grosse Idolatry. For the first Table makes it a part of Gods worship, to have a Sabbath to his honour: so doth *Levit.* 23. 3. 37, 38, *&c.* and *Ezek.* 20. 20. *Neh.* 9. 14. the *Sabbath is put* for the *whole worship of God.* And our Saviour teacheth, that *we must worship the Lord God onely*, *Matth.* 4. and therefore keepe a Sabbath to the onely honour of God. The holy Ghost notes it as one of *Ieroboams* greatest sinnes: that he ordained a feast from the *device of his owne heart*, 1 *Kings* 12. 13. And GOD threatneth *to visit Israel for keeping the dayes of Baalim*: that is, of *Lords*, as Papists doe of Saints, *Hos.* 2. 13. but saith, that *such forget him.*

And

And so indeed none are lesse carefull in keeping the *Lords Sabbath*, than they, who are most superstitious observers of *mens holy dayes*. The Church of *Rome* therefore commits grosse *Idolatry*.

Reade H. *Wolfius Cron. de Tem. l.* 1. *c.* 4. *p.* 18. *& c.* 7 *p.* 140. *&c.*

First, in taking upon her to *ordain Sabbaths*, which belongs onely unto the *Lord of the Sabbath* to doe.

Secondly, in dedicating those holy-dayes to the *honour of Creatures*, which in effect is to make them *sanctifying Gods*.

Thirdly, in tying to these dayes, *Gods worship*, *Prayers*, *Fasting* and *merit*.

Fourthly, in exacting on these dayes of *mens invention*, a *greater measure* of solemnitie and sanctification, than upon the *Lords Day*, which is *Gods Commandement*: which in effect is to preferre *Antichrist* before *Christ*. Our *Church* hath justly abolished all superstitious and Idolatrous Feasts: and onely retaines a few holy dayes, to the honour of God alone, and easing of

servants, *Deut.* 5.14 though long custome forceth to use the *old names*, for *civill* distinction: as *Luke* used the *profane* names of *Castor* and *Pollux*. *Act.* 28.11. and *Christians* of *Fortunatus*; 1 *Cor.* 16.17. *Mercurius*, *Rom.* 16.14. and *Iewes of Mardochæus day*, 2 *Mac.* 15.37.

10. Lastly, the examples of Gods *Iudgements* on Sabbath-breakers, may sufficiently seale unto them, whose hearts are not *feared*, how wrathfully Almighty God is displeased with them, who are wilfull profaners of the *Lords day*.

Num. 5.32.

The Lord (who is otherwise the God of mercy) commanded *Moses* to stone to death the man, who (of a *presumptuous* mind) would openly goe to gather stickes on the *Sabbath* day. The fact was small: true, but his sinne was the greater, that (for so *small* an occasion) would presume to breake so great a Commandement.

*Nicanor* offering to fight against the *Iewes* on the *Sabbath* day, was slaine himselfe, & 35000 of his men.

2 Mach 27. 28.

*Ant. Mag. l. 12. c. 6*

A Husbandman grinding Corne upon

upon the *Lords day*, had his Meale burned to ashes.

Another carrying corne on this *day*, had his Barne, and all his Corne therin burnt with fire from *heaven* the next night after. *Disp. de Tempore Ser. 117.*

Also a certaine Nobleman (prophaning the Sabbath usually in hunting) had a child by his wife with a head like a dog, and with eares and chaps, crying like a hound. *Tho. Can. tripart. lib. 2. de apid. Timpii. ad miran. vindict. diu. Thea. hist. Iohan. Fine. lib. 3. de miraculis.*

A covetous *Flaxe-wife* at *Kinstat in France*, *Anno* 1559. using with her maids to worke at her trade on the *Lords day*, it seemed unto them that fire issued out of the *Flaxe*, but did no harme: the next *Sabbath* it tooke fire indeed, but was quickly quenched: but not taking warning by this, the third *Sunday* after it tooke fire againe, burnt the house, and so scorched the *wretched woman*, with two of her children, that they dyed the next day: but (through Gods mercy) a childe in the cradle was taken out of the fire alive and unhurt.

On the thirteenth of *Ianuary*, *Anno*

Stowes Abridgement, An. 1582. Discite iam moniti Dominum non temnere Christum.

Dom. 1582. being the *Lords day*, the Scaffolds fell in *Paris Garden* under the people, at a *Beare-baiting* so that 8. were suddenly slaine, innumerable hurt, and maimed. A warning to such, who take more pleasure on the Lords day: to be in a *Theatre* beholding *carnall* sports: than to bee in the *Church* serving God with the *spiritual* workes of *Pietie*.

Many fearefull examples of *Gods* judgements by fire, have in our dayes, beene shewed upon divers *Townes*, where the prophanation of the Lords day hath beene openly countenanced.

*Stratford* upon *Avon* was twice on the same day twelve moneth (being the Lords day) almost consumed with fire: chiefly for prophaning the *Lords Sabbaths*, and for contemning his Word in the mouth of his faithfull *Ministers*.

*Teverton* in *Devonshire*, (whose remembrance makes my heart bleed) was oftentimes admonished by her godly Preacher, that God would bring

bring some heavy Iudgement on the Towne, for their horrible prophanation of the *Lords day*, occasioned chiefely by their Market on the day following. Not long after his death, on the third of *April*, *Anno Dom.* 1598. GOD (in lesse than halfe an houre) consumed, with a sudden and fearefull fire, the whole Towne, except onely the *Church*, the *Court-house*, and the *Almes-house*, or a few poore peoples dwelling; where a man might have seene 400 dwelling houses all at once on fire, and above fifty persons consumed with the flame. And now againe, since the former Edition of this booke, on the fifth of *August* last; 1612. (14. yeares since the former fire) the whole Towne was againe fired, and consumed, except some thirty *houses of poore people*, with the *Schoole-house*, and *Almes-houses*: they are blinde, who see not in this the finger of GOD. God grant them grace when it is next built, to change their Market-day, and to remove all occasions of

While the Preachers cried in the Church, prophane-nesse, prophanenes, Gaine would not suffer them to heare: therefore when they cryed, fire, fire, in the street, God would not suffer any to helpe.

prophaning the *Lords day*. Let other Townes remember the *Tower* of *Siloe*, *Luk.* 13. 4. and take warning by their neighbours chastisements, feare Gods threatning, *Ier.* 17. 27. and beleeve Gods Prophets, if they will prosper, 1. *Chron.* 20. 20.

Many other examples of GODS judgements might be alleaged; but if these are not sufficient to terrifie thy heart from the wilfull prophanation of the *Lords day*: proceed in thy prophanation, it may be the Lord will make thee the next *example*, to teach others to keepe his *Sabbaths* better.

He punisheth some in this life, to signifie how he will plague all wilfull transgressors of his Sabbaths at the last day.

Thus wee have proved, that the Commandement of the Sabbath is *Morall*, and that the change of it from the seventh to the first day of the Weeke, was instituted by the authority of *Christ*, and of his *Apostles*. But as in promulgating of the Law, divers Ceremonies peculiar.

liar to the Jewes, were annexed, the rather to binde that people to the more carefull perfo rma ce thereof, as to the first Commandement, *their deliverance from Egypt*, shadowing *their redemption from Hell*; to the fift Commandement, *length of dayes in Canaan*, typifying *eternall life in heaven*, to the sixt Commandement: *abstinence from blood, & things strangled*, figuring the care to *abstaine* from all kinde of Murther: and to the whole Law, the Ceremony of * *Parchment-lace*, putting them in minde to keepe within the limi s of the Law. So likewise to the fourth Commandement were added *some Ceremonies* which peculiarly belonged to the *Iewes*, and to no other people: as first, the *double* [a] *Sacrifices* appointed for them on the Sabbath day, shadowing how God will be served on the Sabbath with greater obedience than on the weeke dayes: Secondly, the [b] *rigid and strict ceasing from making of fire*, [c] dressing of meate, and all bodily labour, both [d] remembring

* Num. 15 38.

a Numb. 28.9.10.

b Exod. 35. 2.3.

c Exod. 16. 23.

d Deu. 5.5.

them of their full deliverance by *Moses* conduct from the fiery furnaces, and slavery of *Egypt*, upon [e] that day: as also shadowing unto them *the eternall redemption of their soules from hell*, by the death of *Christ*. Thirdly, the keeping of the Sabbath upon the *precise seventh day, in order of the creation*: shadowing to the Jewes, that Christ by his death, and resting on their Sabbath, in the grave, should bring them rest and ease from the burden and yoake of the Legall ceremonies, *which neither they, nor their Fathers were able to beare*, *Act.* 15. 10. *Col.* 2. 16 17.

And howsoever in *Paradise* before mans Fall, the keeping of the Sabbath on the seventh day of the *Creation*, was not a *Ceremony*, but an *Argument of perfection*: yet after the Fall, it became *Ceremoniall*, and subject to change in respect of the restauration by Christ. As *mans life* before the Fall, being *immortall*, became afterwards *mortall*: and *nakednesse* being an ornament before, became afterwards a *shame*: and

*Marriage*

[e] It was the Sabbath day, on which *Moses*, and the Children of Israel sang to God, when *Pharaoh* and his hoast were drowned in the Sea, Exod 15. *See Trem. & Iun.* notes on Deut. 5. 15. and on Exo. 12. 15.

*Marriage* became a type of the *Mysticall union* betwixt Christ and his *Church*, *Ephes.* 6. And to fulfill the *Ceremonies* (added for the *Iewes* sake unto the *Sabbath*) *Christ* at his death rested in the grave all the *Iewish* Sabbath day; and by that rest, fulfilled all those *ceremoniall accessaries*. Now as the ceasing of the *Ceremonies* annexed to the 1. 5. and 6. Commandements, and to Marriage, did not abolish those Commandements and Marriage; nor cause them to cease from being the perpetuall Rules of Gods worship, and mans righteousnesse: no more did the abrogating of the *Ceremonies* annexed to the Sabbath, abolish the morality of the Commandement of the Sabbath; so that though the *Ceremonies* be abolished, by the accesse of the *Substance*: and the *Shadow* overshadowed by the Body, (which is *Christ*) yet the holy *rest* (which was commanded and kept, before either the Jewes were a people, or those *Ceremonies* annexed to the

Sabbath,) ſtill continueth as Gods perpetuall Law, whereby *al the poſterity of Adam* are bound to reſt from their ordinary buſineſſe, that they may wholly ſpend every ſeventh day in the ſolemne worſhip, and onely ſervice of God their Creator and Redeemer; but in the ſubſtance of the fourth Commandement, there is not found one word of any Ceremony.

The chiefe objections againſt the morality of the Sabbath, are three.

Obiect. 1. Gal. 4.10. 1. That of *Paul* to the Galatians, *Ye obſerve dayes, and moneths, and times, and yeares, &c.* But there the Apoſtle condemnes not the *morall* Sabbath, (which wee call the *Lords day*: and which hee himſelfe ordained according to Chriſts commandement, in the ſame *Churches of Galatia* and *Corinth*, and kept himſelfe in other Churches) but he ſpeakes of the Jewiſh dayes and times, and yeares, and the keeping of the Sabbath on the ſeventh day from the Creation, which hee termeth *ſhadowes of things to come*, a-

1 Cor. 16. 1. & 14. 37. Act. 20. 7.

boliſhed

bolished now by Christ the body: and in the Law are called *Sabbaths*; but distinguished from the *morall Sabbaths*. Col.2.11. Levit.23. 37.38.

2. That of *Paul* to the *Colossians*: *Let no man therefore condemne you in meate or drinke, or in respect of an holy day, or of the new Moone, or of the Sabbath dayes*. But here the Apostle meaneth the *Iewish* ceremoniall Sabbaths, not the Christians *Lords day*, as before. Object.2. Col 2.6.

3. That of the same Apostle to the *Romans*, *This man esteemeth one day above another day; and another counteth every day alike, &c.* But S. *Paul* maketh no such account. For the question there is not betweene *Iew* and *Gentile*, but betweene the *stronger* and *weaker* Christians. The *stronger* esteemed one day above another, as appeares, in that there was a day both commanded, and received in the Church, every where knowne and honoured by the name of the *Lords day*. And therefore *Paul* saith here, that *hee that observed this day, observed it unto the Lord*. The Object.3. Rom.12.5. Rom.15.1.

observation

observation whereof, because of the change of the Iewish seventh day, some weak Christians (as many now a dayes) thought not so necessary: so that if men (because the *Iewish day* is abrogated) will not honour and keepe holy the Lords day, but count it like other dayes, it is an argument (saith the Apostle) of their weakenesse, whose infirmity must bee borne, till they have time to be further instructed and perswaded. Other objections are frivolous, and not worth the answering.

*The true manner of keeping holy the Lords Day.*

NOw the sanctifying of the Sabbath consists in *two things*. First, *In resting from all servile and common businesse pertaining to our naturall life.* Secondly, *in consecrating that rest wholly to the service of God, and the use of those holy meanes which belong to our spirituall life.*

*For the first.*

1. *The servile and common workes,*

from

*from which we are to ceaſe, are generally all civill workes from the* * *leaſt to the greateſt.* More particularly;

* Exod. 31. 29, 30. Exod. 31. 12, 13.

Firſt, from all the workes of our calling, though it were *reaping in the time of Harveſt.*

Secondly, from carrying *burthens*, as Carriers doe: or riding abroad for *profit*, or for *pleaſure*: GOD hath commanded that the beaſts ſhould reſt on the Sabbath day, becauſe all occaſion of travelling or labouring with them ſhould be cut off from man. GOD gives them that day a reſt, and he that, *without neceſſity*, deprives them of their reſt on the Lords day: the *groanes* of the poore tyred Beaſts, ſhall in the day of the Lord, riſe up in *Iudgement* againſt him. Likewiſe ſuch as ſpend the greateſt part of this day in *trimming, painting, and pampering* of themſelves, like *Jeſabels*, doing the *devils* worke upon *Gods* day.

Exod. 31. 15, &c. Exo. 34 21. Neh. 13. 15 Ier 17. 21, 22, 27.

Deu. 5. 14.

Rom. 8. 22. Deu. 25. 4. 1 Cor. 9 9.

Thirdly from keeping of *Faires*, or *Markets*, which for the moſt part God puniſheth with Peſtilence, fire, and ſtrange floods.

Neh. 13. 13, 16, 19.

Fourthly,

Fourthly, from ſtudying any Bookes of Science, but the holy Scriptures and Divinity. For our ſtudy muſt bee *to bee raviſhed in ſpirit upon the Lords day.* In a word, thou muſt on that day ceaſe in thy calling to doe thy worke: that the Lord by his calling, may do his work in thee. For whatſoever is gotten by *common working* on this day, ſhall never be bleſſed of the Lord: but it will prove like *Achans* gold, which being got contrary to the Lords Commandement, brought the fire of Gods curſe upon all the reſt which he had lawfully gotten. And if *Chriſt* ſcourged them out as *theeves*, who bought and ſold in his Temple (which was but a *Ceremony* ſhortly to be abrogated) is it to be thought, that hee will ever ſuffer thoſe to eſcape unpuniſhed, who (contrary to his Commandement) buy and ſell on the *Sabbath day* which is his perpetuall law? *Chriſt* calleth ſuch, ſacrilegious Theeves; and as well may they ſteale the *Communion Cup* from the *Lords Table*,

Apoc. 1. 9

as

as ſteale from God, the chiefeſt part of the *Lords day*, to conſume it in their owne *luſts*. Such ſhall one day finde the *Iudgements* of *God* heavier than the opinions of *men*.

Fiftly, from all *recreations*, and *ſports*, which at other times are lawfull: for if lawfull workes bee forbidden on this day; much more lawfull ſports, which doe more ſteale away our affections from the contemplation of *heavenly* things, than any bodily work or labour. Neither can there bee unto a man (that delighteth in the Lord) any greater delight or recreation, than the ſanctifying of the *Lords day*. For can there bee any greater joy for a *perſon condemned*, than to come to his Prince his houſe to have his *pardon* ſealed? for one that is deadly *ſicke*, to come to a Phyſitian that can *cure* him? or for a *prodigal* childe that fed on the huskes of Swine, to be admitted to eate the bread of life, at his Fathers Table? or for him who fears for *ſin* the tidings of death, to come to heare from God the aſſurance of eternall

Iſa. 58. 13. 14.

Pſa. 37. 4.

eternall life? If thou wilt allow thy selfe, or thy servant recreation, allow it in the sixe dayes, which are thine, not on the *Lords day*, which is neither *thine*, nor *theirs*. No *bodily recreation* therefore is to bee used on this day: but so farre as it may helpe the *soule* to doe more cheerefully the *service of God*.

Eph. 5. 18, 19.

Sixtly, from *grosse feeding*, *liberall drinking* of Wine, or strong drinke; which may make us either *drowsie*, or *unapt* to serve God with our hearts and mindes.

Ro. 12. 11. Deu. 28. 47 Isa. 58. 13.

Seventhly, from all talking about worldly things, which hindereth the sanctifying of the *Sabbath*, *more* than working: seeing one may *work alone*, but cannot *talke* but with *others*.

He that keepes the *Sabbath*, only by resting from his ordinary work; keeps it but as a *Beast*. But *rest* on this day is so farre commanded to Christians, as it is a helpe to sanctification; and labor so farre forbidden, as it is an impediment to the outward and inward *worship* of God.

If

If then those recreations, which are *lawfull* at other times, are on the *Sabbath* not allowed; much more *those* that are altogether at *all* times unlawfull. Who without mourning can endure to see Christians keepe the Lords day, as if they celebrated a Feast rather to *Bacchus*, than to the honour of the Lord Jesus, the Saviour & Redeemer of the world? for having served *God* but an *houre* in outward shew, they spend the rest of the Lords day, in *sitting downe to eate and drinke, and rising up to play*; First, *balasting* their bellies with eating and drinking, and then feeding their lusts with playing and dancing. Against which prophanation, *all* Holy Divines, both *old* and *new*, have in their times most *bitterly* inveighed. In so much, that *Augustine* affirmeth, *that it was better to plough than to dance upon the Sabbath day.*

1 Cor. 10. 7

Ex. 31. 6. 18 19.

*Melius enim arare quàm saltare in Sabbato.* Aug. in tit. Psal. 91.

Now in the names of *Almighty God*, (who rested, having created Heaven and Earth) and of his *eternall* Sonne *Jesus*, the *Redeemer* of his

Act. 17 31. Rom. 2. 12. &c. 2 Thes. 2. 8, &c.

his Church, who shall shortly come, on the dreadfull day of Doome, to judge all men according to the obedience, which they have shewed to his Commandements: I require thee who readest these words, as thou wilt answer before the face of *Christ*, and his Holy *Angels* at that day, that thou better weigh and consider, whether *Dancing*, *Stage-playing*, *Masking*, *Carding*, *Dicing*, *Tabling*, *Chesse-playing*, *Bowling*, *Shooting*, *Beare-baiting*, *Carousing*, *Tipling*, and *such other fooleries of Robbin-hood*, *Morrice-dances*, *Wakes*, and *May-games*, bee exercises that God will blesse and allow on the *Sabbath* day. And seeing that no action ought to bee done that day but such as whereby wee either *blesse God*, or looke to receive a *blessing* from God; how darest thou doe those things on that *blessed* day, on which thou darest not to pray to God to bestow a *blessing* on it to thy use? heare this, and tremble at this, *O prophane youth, of a prophane age!*

O

O heart all frozen, and voide of the feeling of the grace of GOD! that having every day in fixe, every *houre* in every day, every *minute* in every houre, so tasted the sweete mercy of thy God in Christ, without which thou haddest perished every moment! Yet canst not finde in thy corrupt and irreligious heart, to spend in thy Masters service that *one day* of the weeke, which hee hath reserved for his owne praise and worship. Let men in defence of their prophanenes *object* what they will; and *answere* what the Devill puts in their mouthes: yet I would wish them to remember, that seeing it is an ancient Tradition in the Church, that the Lords *second comming* shall be upon the *Lords day*; how little joy they should have, to be overtaken in those carnall sports, to please themselves: when their master should finde them in spirituall exercises serving him. The prophanest wretch would then wish rather to bee taken kneeling at prayers in the Church, than skipping like a

*Lactan. l. 7. cap. 1.*

Goat in a daunce. If this cannot move, yet I would wish our impure gallants to remember, that whilest they thus dance on the *Lords day*, (contrary to the Lords *Commandement*) they doe but dance about the *pits brinke*; and they know not which of them shall first fall therein. Whereinto being once fallen without repentance, no *greatnesse* can exempt them from the vengeance of that great God, whose Commandement (contrary to their knowledge and conscience) they doe thus *presumptuously* transgresse. If then Gods Commandement cannot *deterre* thee; nor Gods Word *advise* thee: I say no more, but what S. *Iohn* said before me, *He which is filthy, let him be filthy still.*

Apo. 22. 11 5th. This was the last and heavyest curse that Saint *Iohn* wished spirituall Babylon.

*For the second.*

2. The *consecration of the Sabbaths rest, consists in performing three sorts of duties.* First, *before*: Secondly, *at*: Thirdly, *after* the publike exercises of the Church.

*The duties to be performed before the publike exercises, are:*

1. To

1 To give over working betimes on the *Eve*, that thy body may bee the more refreshed, and thy minde the better fitted to sanctifie the *Sabbath* on the next day. For want of this *preparation*, thy selfe and thy servants being tired with labour, and watching the night before, are so heavy, that when you should bee serving God, and *hearing what his Spirit saith unto the Church* for your soules instruction: you cannot hold up your heads for sleeping: to the *dishonour* of *God*, the *offence* of the *Church*, and the *shame of your selves*: therefore the Lord commands us not onely to *keepe holy*, but also to *remember* afore-hand the Sabbath day, to keepe it Holy, by preparing our hearts, and removing all businesse that might hinder us *to consecrate it, as a glorious day unto the Lord*. Therefore whereas the Lord in the other Commandements, doth but either *bid* or *forbid*: hee doth *both* in this Commandements, and that with a speciall *memorandum*: As if a *Master* should charge his servant

Apoc. 2. and 3.

Isa. 56. 2. &c. c. 58. 13. &c.

servant to look well unto *ten things* of great trust; but to have a *more speciall* care to *remember one* of those tenne, for divers waighty reasons: should not a faithfull servant that *loves* his Master, shew a *more speciall care* unto that thing above all other businesses?

Exod. 16. 23, &c. Thus *Moses* taught the people over-night to remember the *Sabbath*: and it was a Holy custome among out *forefathers*, when at the ringing to Prayer on the Eve before, the *Husbandman* would give over his labour in the field; and the *Tradesman* his worke in the *Shop*, and goe to Evening Prayer in the Church, to prepare their soules: that their mindes might more cheerefully attend *Gods worship* on the *Sabbath day*.

Exod. 9.15
1 Cor. 7. 5.
Gen. 35. 2.
1 The. 4. 4.
1 Sam. 21. 5
Exo. 19. 14
Psa. 9. 22.
Eccel. 4. 17.

2. To possesse that night *thy vessell in holinesse and honour*: that thou maist present thy soule *more purely* in the sight of GOD the next morning.

3. To rise up *early* in the *morning* on the *Sabbath day*. Be carefull therefore

therefore to riſe ſooner on this day, than on other dayes: by how much the *ſervice* of God is to be preferred before all earthly buſineſſes. For there is no *Maſter* to ſerve ſo *good* as *GOD*: and in the end, *no worke* ſhall bee better rewarded than his *ſervice*.

4. When thou art up, conſider with thy ſelfe, what an *impure* ſinner thou art, and into what an holy place thou goeſt to appeare, before the *moſt holy GOD*, who ſeeth thy heart, and hateth all impurity and hypocriſie. Examine thy ſelfe therefore before thou goeſt to Church, what *grievous* ſinnes thou haſt committed the *weeke paſt*; *confeſſe* them unto God, and *earneſtly* pray for the pardon and forgiveneſſe of them, and ſo reconcile thy ſelfe with God in *Chriſt*. *Renew* thy *vowes* to walke more conſcionably, and pray for an increaſe of thoſe graces which thou haſt, and a ſupply of thoſe which thou wanteſt. But eſpecially pray, that thou maiſt have *Grace* to heare the *Word of GOD* read

read and preached with *profit*: and that thou mayest receive the holy *Sacrament* with comfort (if it bee Communion day) that God by his *holy Spirit* would assist the Preacher, to speake something that may *kill thy sinne*, and *comfort thy soule*: which thou maist doe in this or the like sort.

Col. 4. 3.

*A Morning Prayer for the Sabbath day.*

Psal. 92. 1, 2, 5.

O *Lord most high*, O God Eternall, all *whose workes are glorious, and whose thoughts are very deep: there can be no better thing, than to praise thy Name, and to declare thy loving kindnesse in the morning, on thy holy and blessed Sabbath day.* For it is thy will and Commandement, that we should sanctifie this day in thy service and praise: and in the thankfull remembrance, as of the *creation* of the world by the power of thy *Word*: so of the *redemption* of Mankind by the death of thy *Son*.

*Thine (O Lord) I confesse, is greatnesse, and power, and glory, and victory, and praise: for all that is in heaven & in earth is thine: thine is the Kingdome, O Lord, and thou excellest as head over all. Both riches and honour come of thee, and thou raignest over all, and in thine hand is power and strength; and in thine hand it is to make great, and to give grace unto all.* 1 Chr. 29. 11, &c.

Now therefore O my God, I praise thy glorious Name: that whereas I a wretched sinner, having so many wayes provoked thy Majesty to anger and displeasure; thou notwithstanding, of thy favour and goodnesse, (passing by my prophaneneſſe and infirmities) hast vouchsafed to add this *Sabbath* againe unto the number of my dayes. And vouchsafe, O heavenly Father, for the merits of Jesus Christ thy Sonne, (whose glorious Resurrection thy whole Church celebrateth this day) to pardon and forgive mee all my sinnes and misdeeds. Especially, O Lord, * cleanse my soule from those filthy sinnes, with the blood of thy

* Here thou maist confesse whatsoever sinne of the last weeke clogs thy conscience. Iohn 1. 19.

most pure and undefiled *Lambe, which taketh away the sinnes of the world.* And let thy *Holy Spirit* more and more subdue my corruptions, that I may bee *renewed* after thine *owne Image*, to serve thee *in newnesse of life, and holinesse of conversation.* And as of thy mercy, thou hast brought me to the beginning of this blessed day; so I beseech thee, make it a day of *Reconciliation*, betwixt my *sinfull soule*, and thy *divine Majestie.* Give mee grace to make it a day of *Repentance* unto thee, that thy goodnesse may seale it to bee a day of pardon unto mee: and that I may remember, that the keeping holy of this day, is a Commandement which thine *owne finger* hath written; That on this day, I might meditate on thy glorious workes of our *Creation* and *Redemption*, and learne how to *know* and to *keepe* all the rest of thy Holy Lawes and Commandements. And when anon, I shall with the rest of the holy Assembly, appeare before thy presence in thy house,

to

to offer unto thee our *Morning Sacrifice of Praise and Prayer*: *and to heare what thy Spirit, by the preaching of thy Word, shall speake unto thy Servant.* Oh let not my sinnes stand as a *Cloud*, to stop my Prayers fom *ascending* unto thee; or to keepe backe thy Grace from descending by thy Word, in my heart. I know, O Lord, and tremble to thinke, that *three parts* of the good Seed falls upon bad ground. O let not my heart be like the *high way*, which through hardnesse, and want of true understanding, receives not the Seed, till the evill one commeth, and catcheth it away: nor like to the *stony ground*, which heareth with joy for a time, but falleth away as soone as persecution ariseth for thy Gospels sake; nor like the *thorny ground* which by the *cares of this world, and the deceitfulnesse of riches, choaketh the Word which it heareth, and makes it altogether unfruitfull*: but that like unto the *good ground*, I may heare thy Word, with an *honest* and *good*

Matth. 13. 1. &c. Luke 8. 15.

*heart, understand it, and keepe it, and bring forth fruit with patience,* in that measure that thy Wisedome shall thinke meet for thy glory, and mine everlasting comfort. Open likewise, I beseech thee, O Lord,

Col. 4. 3. the *doore of utterance* unto thy faithfull servant, whom thou hast sent unto us

Act. 26. 18. *to open our eyes, that wee may turne from darknesse to light, and from the power of Satan unto GOD: that wee may receive forgivenesse of sinnes, and inheritance among them which are sanctified by faith in Christ.* And give mee grace to submit my selfe unto his Ministery, as well when hee *terrifieth* me with judgements, as when hee comforteth mee with thy mercies. And that I may

1 Thes. 5. 3. Heb. 13 17. 1 Cor. 11. 10. Eph. 3. 10. 1 Pet. 1. 12. have him *in singular love for his workes sake*; because he *watcheth* for my soule, as he that must give an account for the same unto his Master. And give mee grace to behave my selfe in the *holy* Congregation with comlinesse and reverence, as in *thy presence*, and in the sight of *thy holy Angels*. Keepe mee from *drowsinesse*

and

and *sleeping*, and from all wandring thoughts, and worldly imaginations: sanctifie my *Memory*, that it may bee apt to receive, and firme to remember those good and profitable Doctrines, which shall be taught unto us out of thy Word. And that through the *assistance* of thy *Holy Spirit*, I may put the same lessons in practice, for my *direction* in prosperitie, for my consolation in miserie, for the amendment of my life, and the glory of thy Name. And that this day, which *godlesse* and *prophane* persons spend in their owne lusts and pleasures, I (as one of thy obedient servants) may make *my chiefe delight to consecrate it to thy glory and honour, not doing mine owne wayes, not seeking mine owne will, nor speaking a vaine word*: But that ceasing from the workes of sinne, as well as from the workes of mine *ordinary calling*, I may through thy blessing, feele in my heart the beginning of that *eternall Sabbath*, which in unspeakeable joy and glory I shall cele-

Isa 58.13.

Isa. 66. 33

celebrate with thy *Saints and Angels*, to thy praise and worship in thy Heavenly Kingdome for evermore. All which I humbly crave at thy hands, in the name and mediation of my Lord Jesus; in that forme of Prayer which hee hath taught me.

*Our Father which art in heaven, &c.*

Having thus in *private* prepared thine owne soule, if thou hast the charge of a Family, call all thy *household* together, reade a Chapter, and pray as in the weeke dayes: but remember so to dispatch these *private preparations* and duties, as that thou and thy Family may bee in the Church, before the beginning of Prayers. Else your private exercises are rather an *hindrance* than a *preparation*. And as thou (and thy household) doe goe in all *reverence* towards the *Church*, let every one meditate thus with himselfe.

Things

*Things to be meditated, as thou goest to the Church.*

1. THat thou art going to the *Court* of the Lord, and to speake with the great God by *prayer*, and to heare his Majestie *speake* unto thee by his *Word*: and to receive his *blessing* on thy *soule*, and thy *honest labour*, in the 6 *dayes* last past. Ps. 104. 4.

2. Say with thy selfe by the way, *As the Hart brayeth for the rivers of water, so panteth my soule after thee O God. My soule thirsteth for GOD, even for the living God: When shall I come and appeare before the presence of God? For, a day in thy Court is better than a thousand other where. I had rather be a doore-keeper in the House of my God, than to dwell in the Tabernacles of wickednesse. Therefore I will come into thy House in the multitude of thy mercies, and in thy feare will I worship toward thy holy Temple.* Ps. 42. 1, 2. Ps. 84. 10. Ps. 5. 8.

3. As thou entrest into the Church, say, *How fearefull is this place? this is none other but the house* Gen. 28. 16, 17. 1 Cor. 14. 25.

*of God, this is the gate of Heaven. Surely, the Lord is in this place: God is in this people indeed.* And prostrating with thy face downeward, being come to thy place, say, *O Lord,*

Ps. 26, 8. *I have loved the habitation of thy House, and the place where thine Honour dwelleth. One thing therefore*

Ps. 27 4. *have I desired of thee, that I will require, even that I may dwell in thy House all the dayes of my life, to behold thy beauty, and to visit thy*

Psa 27. 6. *Temple, therefore will I offer in thy Tabernacle sacrifices of joy, I will sing and praise the Lord. Hearken unto my voyce, O Lord, when I crie; have mercy also upon me, and heare me.*

Psa. 23. 6. *Doubtlesse, kindnesse and mercy shall follow me all the dayes of my life, and I shall remaine a long season in the House of the Lord.* And this is that preparacion, or looking to our feet; whereto *Salomon* adviseth us, before wee

Eccle. 4. 17 enter into the House of *God.*

The-

*The second sort of duties, which are to bee performed at the time of the holy assembly.*

WHen Prayers begin, lay aside thine owne private Meditations; and let thine heart joyne with the Minister, and the whole Church, as being *one body* of Christ; and because that God is the *God of order*, hee will have *all things* to be done in the *Church* with *one heart and accord*; and the exercises of the *Church* are *common* and *publike*. It is therefore an *ignorant pride*, for a man to thinke his owne private prayers more effectuall than the publike prayers of the whole Church. *Salomon* therefore adviseth a man not to bee *rash*, to utter a thing in the Church before God. Pray therefore when the *Church prayeth*, *sing* when they *sing*, and in the action of *kneeling*, *standing*, *sitting*, and such indifferent ceremonies (for the avoyding of *scandall*, the continuance of *cha-*

1 Cor. 13. 12. Acts 2. 42-46 & 4. 32.

Eccle. 5. 1.

Ezek 46. Ps. 110. 3.

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1 Cor. 13. 12.
Acts 2. 42. 46 & 4. 32.
Eccle. 5. 1.
Psal. 46. Psal. 110. 3.

rity, and in testimony of thine obedience) * conforme thy selfe to the manner of the Church wherein thou livest.

Whilest the Preacher is expounding and applying the Word of the *Lord*, looke upon him; for it is a great *helpe* to stirre up thine attention, and to keepe thee from wandering thoughts: *so the eyes of all that were in the Synagogues, are said to be fastened on Christ*, whilest hee preached: and that *all the people hanged upon him when they heard him.* Remember that thou art there, as one of *Christs Disciples, to learne the knowledge of salvation, by the remission of sinnes, through the tender mercy of GOD*, Luke 7. verse 7.

Bee not therefore in the *Schoole* of Christ, like an idle Boy in a *Grammer Schoole*: that *often heareth*, and *never learneth* his lesson; and still goeth to Schoole, but profiteth nothing. Thou hatest it in a childe; Christ detesteth it in thee. To the end therefore that thou mayest

* *Cum Romam venio, Iejuno Sabbato: cum hic sum, non Iejuno. Sic & tu ad quam forte Ecclesiam veneris ejus morem serva, si cui quam non vis esse scandalo, nec quemquam sib.* Amb consi. Aug. Epist. ad Ianuar.

Luk. 4 20.

Luk. 19 48

eſt the better profit by hearing, marke:

1. *The coherence and explication of the Text.*

2. *The chiefe ſumme or ſcope of the holy Ghoſt in that Text.*

3. *The diviſion or parts of the Text.*

4. *The Doctrines: and in every doctrine, the proofes, the reaſons, and uſes thereof.*

A method of all others, eaſieſt for the people (being accuſtomed thereto) to helpe them to remember the Sermon: and therefore much wiſhed to bee put in practice of all faithfull Paſtors, who deſire to edifie their people in the knowledge of God, and his true Religion.

If the Preachers method bee too *curious* or *confuſed*, then labour to remember.

1. *How many things bee taught, which thou knewest not before: and be thankefull.*

2. *What ſinnes be reproved, whereof thy conſcience tels thee that thou art.*

art guilty; and therefore must bee amended.

3. *What Vertues hee exhorteth unto, which are not so perfect in thee, and therefore endeavour to practise them with more zeale and diligence.*

But in hearing, apply every speech as spoken to *thy selfe*, rather by *God* than by *Man*: and labour not so much to heare the words of the *Preacher* sounding in thine *eare*, as to feele the operation of the *Spirit*, working in thy *heart*. Therefore it is said so often, *Let him that hath an eare, heare what the Spirit speakes to the Church.* And, *Did not our hearts burne within us, whilest hee opened unto us the Scriptures?* And thus to heare the Word, hath a [a] blessing promised thereto. It is the acceptablest [b] *sacrificing* of our selves unto GOD. It is the [c] *surest note* of Christs Saints: The [d] *truest mark* of Christs sheepe: the [e] *apparentest* signe of Gods Elect: the *very blood* as it were, which uniteth us to bee the [f] *spirituall kindred*, Brethren and Sisters

Isa. 2. 3.
Acts 10. 33.
1 Cor. 17. 25.
Gal. 4. 14.
1. Thess 2. 13
Apo. 2. 7.
Luk. 24. 32
a Luk. 11. 28.
b Rom. 15. 16.
c Deu. 33. 3
d John 10. 17
e Ioh. 8. 47. & 18. 37.
f Luk 8. 2. Mark 3 35.

Sisters of the Sonne of God. This is the best Art of memory for a good hearer.

When the sermon is ended:

1. Beware thou depart not like the *nine Leapers*, till that for thine *instruction* to saving health, thou hast returned thankes and praise to God by an *after prayer*, and singing of a Psalme. And when the blessing is pronounced, stand up to receive *thy part* therein, and heare it; as if *Christ himselfe* (whose Minister hee is) did pronounce the same unto thee: for, in this case it is true; *Hee that heareth you; heareth mee*; and the Sabbath day is *blessed*, because God hath appointed it to be *the day, wherein by the mouth of his Ministers, hee will blesse his people, which heare his Word, and glorifie his Name.* For though the Sabbath day in it selfe bee no more blessed than the other sixe dayes; yet (because the Lord hath appointed it to *holy uses* above others) it doth as farre excell the other dayes of the Weeke, as the

Ezec. 46 10

Luk. 10 16

Num. 6 23. 27.

the *consecrated bread* (which wee receive at the *Lords Table*) doth the *common bread* which wee eate at our *owne Table*.

1. If it bee a Communion day, draw neare to the Lords Table in the *Wedding Garment* of a *faithfull* and *penitent* heart, to be partaker of so holy a *banquet*.

And when *Baptisme* is to bee administred, stay and behold it with all reverent attention, that so thou maist: First, shew thy reverence to GODS Ordinance: Secondly, that thou mayest the better consider thine *owne engrafting* into the visible body of *Christs Church*: and how thou *performest* the *vowes* of thy new Covenant. Thirdly, that thou mayst repay thy *debts* in praying for the infant which is to bee baptized (as other Christians did in the like case for thee) that God would give him the *inward* effects of Baptisme, by his *blood* and *Spirit*. Fourthly, that thou mayest *assist* the Church in praising God for *grafting* another member into his *mystical*

*mystical Body.* Fiftly, that thou mayest proove whether the effects of Christs death killeth sinne in thee, and whether thou be *raised* to newnesse of life, by the *vertue* of his *Resurrection*: and so to bee humbled for thy *wants*, and to bee thankefull for his *grace*. Sixthly, to shew thy selfe to bee a free man of Christs *Corporation*: having a voyce or consent in the admission of others into that holy society.

2. If there bee any *Collection* for the Poore, freely without *grudging* bestow thine Almes, as God hath *blessed* thee with abilitie. 1 Cor. 16. 1 1 Cor. 9, 5, 6, 7, &c.

And thus farre of the duties to bee performed in the Holy Assembly.

## *Now of the third sort of duties after the Holy Assembly.*

AS thou returnest home, or when thou art entered into thy House; *meditate* a little while upon those things, which thou hast heard. And as the *cleane* beasts

Leu. 11. 3. Beasts which *chew* the cudde, so must thou bring againe to thy remembrance, that which thou hast heard in the Church. And then kneeling downe, turne all to a prayer, beseeching God to give such a blessing to those things which thou hast heard, that they may be a *direction* to thy life, and a *consolation* unto thy soule. For till the Word be made thus our owne, and as it were close *hidden* in our hearts: we are in danger lest Satan steale it away, and wee shall receive no *profit* thereby. And when thou goest to dinner, in that reverend and thankefull manner before prescribed, remember according to thine ability to have one or more *poore Christians*, whose hungry bowels may be refreshed with thy meate: imitating holy *Job*, who protested that *hee did never eate his morsels alone, without the good company of the poore and fatherlesse*; That is the Commandement of Christ our Master, *Luke* 14. 13. Or at least wise; send some part of thy Dinner to the

Psl. 119. 11.

Mat. 13. 19

Iob 31. 17. 18.

poore

poore, who lies ſicke in the backe Lane, without any Food. For this wil bring a bleſſing upon all thy workes and labours; and it will one day more rejoyce thy ſoule, than it doth now refreſh his *body*, when Chriſt ſhall ſay unto thee, *O bleſſed child of God, I was an hungred, and thou gaveſt mee meate, &c. And for as much as thou haſt done it for my ſake, to the leaſt of theſe of my brethren, I take it in as good part, as if thou hadſt done it to mine owne ſelfe.*

Heſt. 9.22. Deut. 15. 10. &c.

Mat. 25. 35. &c.

When dinner is ended, and the *Lord prayſed*: call thy family together, *examine* what they have learned in the Sermon: *commend* them that doe well, yet diſcourage not them whoſe *memories* or *capacities*, are weaker: but rather helpe them, for their will and mindes may be as good. Turne to the *proofes* which the preacher alleadged, and * rubbe thoſe good things over their memories againe. Then ſing a *Pſalme* or more. If time permit, thou maiſt teach and examine them in ſome part of the *Catechiſme*: conferring

If thou bee a private man, either performe theſe holy duties by thy ſelfe, or ioyne with ſome godly Family in the performance of them.

Act. 17. 11. Heb. 5. 14. Mat. 26. 30 Iam. 5. 13. * Deut. 6. 7. 30. Heb. 6. 1.

ferring every point with the proofs of the Holy Scripture. This will both increase our knowledge, and *sharpen* our memory: seeing by *experience* we finde that in every trade they who are most *exercised*, are ever best *expert*. But in any wise, remember so to dispose all these private exercises, as that thou maist be with the *first* in the holy congregation at the *Evening Exercise*; where behave thy selfe in the like devotion and reverence, as was prescribed for the Holy Exercise of the Morning.

Heb. 5. 14.

After *Evening Prayer*, and at thy Supper, behave thy selfe in the like religious and holy manner, as was formerly prescribed. And either before, or after Supper, if the season of the yeare and weather doe serve:

Psal. 92. 5. & 19. 2. &c. and 8. 1. 3. &c. Rom. 1. 19 20. *Præsentem narrat quælibet herba Deum.*

1. *Walke* into the *fields*, and meditate upon the *Workes* of GOD; for in every *Creature* thou maist read, as in an *open Booke*, the *Wisedome*, *Power*, *Providence*, and *goodnesse* of Almighty God. And how

that

that none is able to make all these things in the variety of their *formes, vertues, beauties, life, motions*, and *qualities*, but our most Glorious God. Isa.48.16.

2. Consider how *gracious* hee is, that made all these things to *serve* us. Psal.8.

3. Take occasion hereby to stirre up both thy selfe and others, to *admire* and *adore* his *Power, Wisedome*, and *Goodnesse*: and to thinke what ungratefull wretches we are, if we will not (in all obedience) serve and honour him.

4. If any *neighbour* bee *sicke*, or in any heavinesse, goe to *visite* him. If any be falne at variance, helpe to reconcile them. Mat.25.35. Iam.5.14. &c.

To conclude, *three sorts* of works may lawfully bee done on the Sabbath day.

1. Workes of *Piety*, which either directly concerne the *Service of God*, though they bee performed by bodily labour: as under the Law, the *Priests* did labour in *killing* and *dressing the Sacrifices*, and Mat.12.5.

burning

burning them on the Altar. And
Act.1.12. Christians under the *Gospell*, when they travell farre to the places of Gods worship; it is but a *Sabbath dayes journey*, like to that of the
2 King.4. 22. Shunamite, who travelled *from home*, to heare the Prophet on the *Sabbath day*, because shee had no teaching neare her owne dwelling. And the Preacher, though he laboureth in the *sweat* of his *browes*, to the *wearying* of his body, yet he doth but
Mat.23.17, 19. a *Sabbath dayes worke*. For the *holy end* sanctifieth the *worke*, as the *Temple* did the *Gold*, or the *Altar*
Num.10. 2,3. the gift thereon. Or else such bodily labour, whereby the people of God are assembled to his worship: as the sounding of *Trumpets* under the *Law*, or the ringing of *Bels* under the *Gospell*.

*a* 1 King. 19.8. Mark.3.4. *b* Mat 12. 13. *c* Luk.13. 15. *d* Mat.12.1 *e* Heb 9.12 2 Cor.11. 22.34. *f* 1 Cor.16. 1.

2. Workes of *Charity*, as to *a* save the *life of a man*, or *b* of a *beast*, to *c* *fodder*, *water* and *dresse* Cattell: to make *honest* *d* provision of meate and drinke, to *refresh* ourselves, and to *e* *relieve the poore*: to *visite the sicke*, to *make* *f* *Collections*

for

for the poore, and such like.

3. Workes of *necessity*, not *fained*, but *present* and *imminent* and such as could not bee *prevented* before, nor cannot bee *deferred* unto *another* day. As to resist the invasion of *Enemies*, or the robberies of *Theeves*, to quench the rage of *fire*, and for *Physitians* to *stanch*, or *let blood*: or to cure any other *desperate* disease: and for *Midwives*, to helpe women in labour: *Mariners* may doe their labour, *Souldiers* being assailed may fight: and **Posts* may ride for the publike good, and such like. On these or the like occasions, a man may lawfully worke. Yea, and when they are called, they may upon any of these occasions, goe out of the Church, and from the *holy exercises* of the *Word* and *Sacraments*: provided alwayes that they be *humbled*, that such *occasions* fall out upon that *day* and time; and that they take no *Money* for their paines on that *day*, but *onely* for their *stuffe*, as in the *feare of God*, and *conscience* of his Commandement.

* *Nuncius præceps excipitur à Sabbato.* Jud *Comment. sup Num.* 13. 3.

When

When the time of rest approacheth, retire thy selfe to some private place: and knowing that in the state of *corruption* no man living can sanctifie a Sabbath in that spirituall manner that he should, but that hee commits many breaches thereof in his *Thoughts*, *Words*, and *Deeds*, humbly crave pardon for thy *defects*, and reconcile thy selfe unto God, with this or the like *Evening Sacrifice.*

## *A private Evening Prayer for the Lords Day.*



*Holy*[a], *Holy*, *Holy Lord God of Sabbaths!* Suffer mee, who am but [b] *dust & ashes*, to speake unto thy most glorious Majesty. I know that thou art a [c] *consuming fire*, I acknowledge that I am but withered [d] *stubble*. My [e] *sinnes are in thy sight*, and Satan [f] *stands at my right hand* to accuse me for them; I come not to excuse, but to [g] *judge* my selfe worthy

a Isa. 6. 1. 3
b Gen. 18. 27.
c Heb. 12. 29.
d Iob 21. 18
e Psa. 51. 3.
f Zach. 3. 1, 2.
g 1 Cor. 11. 31.

worthy of all those Iudgements, which thy *Iustice* might most *iustly* inflict upon mee a wretched creature, for my sinnes and transgressions. The *number* of them is great, the *nature* of them is so grievous, that they make mee seeme *vile* in mine owne *eyes*, how much more loathsome in thy *sight*? I confesse they make mee so farre from being worthy to be called thy *Sonne*; that I am altogether *unworthy* to have the name of thy meanest *Servant*. And if thou shouldst but recompence me according to my desert, the earth (as weary of such a sinfull burthen) should open her mouth and swallow mee up, like one of *Dathans family*; into the bottomelesse pit of hell. For if thou diddest not spare the *naturall branches*, those *Angels* of glorious excellency; but hurledst them downe from the heavenly *habitations*, into the paines of *hellish darkenesse*, to be kept unto damnation, when they sinned but once gainst thy Majesty; and diddest expell

2. Sam. 6. 22.
Luk. 15. 21.
Psa. 106. 17
2 Pet. 2. 4.

Gen. 3 2.

Rom. 2. 5.

Iob 15 16.

expell our first *Parents* out of *Paradise*, when they did but transgresse *one* of thy lawes; alas, what vengeance may I expect, who haue not offended in *one* sinne only, *heaping* daily sinne upon sinne, without any true repentance, *drinking iniquity as it were water*, ever powring in, but never powring out any filthinesse: and have transgressed not *one*, but *all* thy holy Lawes and Commandements. Yea, this present day, which thou hast straightly commanded me to keepe holy, to thy praise and worship, I have not so religiously kept and observed, nor prepared my soule in that holinesse and chastity of heart, as was fit to meete thy blessed Majestie in the holy assembly of thy Saints. I have not attended to the preaching of thy Word, nor to the administration of thy Sacraments, with that humility, reverence and devotion, that I should. For though I was present at those holy exercises in my body, yet, Lord, I was overtaken with much drowsinesse. And when

when I was awake, my mind was so distracted and carried away with vaine and worldly thoughts, that my soule seemed to be absent, and out of the Church. I have not so duely (as I should) meditated with my selfe, nor conferred with my familye upon those good instructions which we have heard and received out of thy holy Word, by the publike Ministery. For default whereof, *Satan* hath stolne the most part of those instructions out of my heart, and I wretched creature have forgotten them, as though they had never beene heard. And my family doth not thrive in knowledge and sanctification under my government as they should. Though I know, where many of my poore brethren live in want and necessity, and some in paine, and comfortlesse; yet I have not remembred to relieve, the one with my almes, nor the other with consolations: but I have feasted my selfe, and satisfied mine owne lusts. I have spent the most part of the day

in *idle talke*, *vaine sports* and *exercises*: Yea Lord, I have, &c. * And for all these my sinnes, my conscience cries *guilty*, thy Law *condemnes* me; and I am in thy hand to receive the *sentence* and curse that is due to the wilfull breach of so holy a Commandement. But what if I am by thy *Law* condemned? yet, Lord, thy *Gospel* assures me that thy mercy is above all thy workes: that thy grace transcends thy *Law*: and thy goodnes delighteth there to *raigne*, where sinnes doe most *abound*. In the multitude therefore of the *mercies* and *merits* of *Jesus Christ* my Saviour; I beseech thee, O Lord, (who despisest not the sighing of a contrite heart, nor desirest the death of a penitent sinner) to pardon and forgive mee all those my sinnes, and all the errours of this day, and of my whole life; and free my soule from that curse and judgement which is due unto mee for them. Thou that didst justifie the contrite *Publican* for foure words of confession, and receivedst the *Prodi-*

* Here confesse whatsoever fault thou hast done that day by omission, or, commissiō and then fetching from thy heart a deepe sigh, say Psal. 05.6 Iam. 2.13. Rom. 5.20

Ezek. 33. 11.

Luke 1.18. 1.

*gall child* (when hee had ſpent all the ſtocke of thy grace) into fauour upon his repentance: pardon my ſinnes likewiſe, O Lord, and ſuffer me not to periſh for my tranſgreſſions. Oh ſpare me, and receive mee into thy fauour againe. Wilt thou (O Lord) reject mee, who haſt received all *Publicans, harlots*, and *ſinners*, that upon repentance ſued to thee for grace! Shall I alone be excluded from thy mercy: Farre be it from mee to thinke ſo: for thou art the ſame God of mercy unto me, that thou waſt unto them, and *thy compaſſions never faile*. Wherefore, O Lord, deale not with me after my merits, but according to thy great mercy. Execute not thy ſevere juſtice againſt me a ſinner: but exerciſe thy long ſufferance in forbearing thine owne creature. I have nothing to preſent unto thee for a ſatisfaction, but onely thoſe *bloudy wounds*, bitter *Death*, and *Paſſion*, which thy bleſſed *Sonne*, my onely *Saviour*, hath ſuffered

Matth. 21. 31, 32.

Iam. 3. 22.

for me. *Him* (*in whom onely thou art well pleased*) I offer unto thee for all my sinnes; wherewith thou art displeased. He my Mediatour, the
Heb.12.24 request of whose bloud, *speaking better things than that of Abel*, thy mercy can never gaine-say. Illuminate my understanding, and sanctifie my heart with thy holy Spirit, that may bring to my remembrance all those good and profitable lessons, which this day, and at other times have beene taught me out of thy holy Word; that I may remember thy *Commandments* to keepe them, thy judgements to avoyd them; and thy sweet promises to relye upon them in time of misery and distresse. And now, O Lord! I resigne my selfe to thy most holy Will: O receive me into thy favour: and so draw mee by thy grace unto thy selfe, that I may as well be thine by love and imitation, as by calling and creation. And give me grace so to keepe holy thy *Sabbaths* in this life; as that (when this life is ended) I may with all thy

Saints

Saints and Angels, celebrate an *eternal Sabbath of joyes* and praise, to the honour of thy most glorious Name, in thy heavenly Kingdome for evermore. *Amen.*

And then calling thy family together, shut up the Sabbath with the *Meditations* and *Prayers* before prescribed for thy Family. And the Lord will give thee that night a *more sweet and quiet rest than ordinary*, and prosper thee the better in all the labours of the weeke following.

*Thus far of the ordinary Practice of Piety, both in private and publike.*

*Now followeth the extraordinary practice of Piety, whereby God is glorified in our lives.*

THe extraordinary *Practice of Piety* consists, either in *Fasting* or *Feasting*; Iciunium.

1. *Of the Practice of Piety in Fasting.*

There are divers kinds of *Fasting*: First, a *constrained Fast*, as 1. Coactum.

when men either have not food to eate, as in the [a] Famine of *Samaria*: or having food, cannot eate it for *heavineſſe* or *ſickeneſſe*, as it befell them who were in the [b] Ship with Saint *Paul*. This is rather *Famine* than *Faſting*.

Secondly, *A naturall Faſt*, which wee undertake *Phyſically*, for the health of our body.

Thirdly, *A civill Faſt*, which the Magiſtrate enjoyneth for the better maintenance of the *Common-wealth* that by uſing Fiſh as well as fleſh there may bee greater plenty of both.

Fourthly, *A miraculous Faſt*, as the forty dayes faſt of *Moſes* and *Elias* the *types*; and of *Chriſt*, the *ſubſtance*. This is rather to bee *admired*, than *imitated*.

Fiftly, *A daily Faſt*, when a man is carefull to uſe the Creatures of God with ſuch moderation, that he is not made *heavier*, but more *chearfull*, to ſerve God, and to doe the duties of his calling. This is eſpecially to be obſerved of [c] Miniſters and Iudges. Sixthly

[a] 2. Kin. 6. 26.

[b] Acts 27. 33.

2. *Phyſicum. Nihil periculoſius habitudine corporis extremo bonâ: detrahenda ſunt ergo per jeunium redundantia, ne natura ſuo pondere fracta ſuccumbat.* Baſil. hom. 1.

[c] *Politicum.* 4. *Miraculoſum.* 5. *Quotidianum.* 1. Tim. 3. 3. Tit. 2. 3. Prou. 31. 4, 5.

Sixthly, *A religious Fast*, which a man voluntarily undertakes, to make his body and soule the fitter to pray more fervently unto God, upon some extraordinary occasion. And of this Fast onely wee are to treat. The *Religious Fast* is of two sorts, either *private* or *publike*.

6 Religiosum. 2 Cor. 6. 4, 6.

### 1. Of a Private Fast.

THat we may rightly performe a private Fast, foure things are to be observed: First, the *Author*. Secondly, the *Time* and *Occasion*: Thirdly, the *Manner*; Fourthly, the *Ends* of private Fasting.

#### 1. Of the Author.

The *first* that ordained Fasting was *God* himselfe in *Paradise*: and it was the *first Law* that *God* made, in commanding *Adam* to abstaine from eating the forbidden fruit. *God* would not *pronounce* nor *write* his *Law* without *Fasting*, and in his Law commands all his people to *fast*. So doth our Saviour *Christ* teach all his *Disciples* under the

*Jejunium in Paradiso præscriptum est; cum revelatur jejunii canitiem.* Basil. hom. 1. de jejun.

Exod. 19. 3. Levit. 23. Matth. 6. 17. & 9. 15.

New Testament likewise. By religious *Fasting* a man comes neareſt the *life* of * *Angels*, and to *do Gods will on earth, as it is done in heaven.* Yea, *Nature* ſeemeth to teach man this duty, in giving him a *little mouth*, and a *narrower throat*; for *nature* is content with a little, *grace* with *leſſe*. Neither doth *nature* and *grace* agree in any one act better than in this exerciſe of *religious Faſting*, for it ſtrengthneth the *memory*, and cleareth the *mind*, illuminateth the *underſtanding*, and bridleth the *affections*: mortifieth the *fleſh*, and preſerveth *chaſtity*; preventeth *ſickneſſe*, and continueth *health*: it delivereth from *evils*, and procureth all kind of *bleſſings*.

By *breaking* this *Faſt*, the *Serpent* overthrew the *firſt Adam*, ſo that he loſt *Paradiſe*. But by *keeping a Faſt*, the *ſecond Adam* vanquiſhed the *Serpent*, and reſtored us into *Heaven*. *Faſting* was ſhe who covered *Noah* ſafe in the *Arke*, whom *Intemperance* uncouered, and left ſtarke naked in the *Vineyard*.

* *Qui ieiunat, Angelorum ritu vivit, & dum paruiſſimis contentus eſt ſimilitudinem cum illis aſſequitur* Baſil. *hom de Jeiun. Natura os parvum, & guttur arctum homini dedit. Quam diu ieiunauit Adam, in Paradiſo fuit; comedit, & eiectus eſt.* Hieron.

yard. By fasting, *Lot* quenched the flame of *Sodome*, whom *drunkennesse* scorched with the fire of *Incest*. Religious *Fasting*, and *talking* with God, made *Moses* face to shine before *men*; when Idolatrous *eating* and *drinking* caused the *Israelites* to appeare abhominable in the sight of God. It rapt *Elias* in an *Angelicall Coach* to *Heaven*; when voluptuous *Ahab* was sent in a *bloudy Chariot* to *hell*. It made *Herod* beleeve that *John Baptist* should live after death by a blessed *Resurrection*: when after an *intemperate* life, he could promise nothing to himselfe, but eternall death and *destruction*. *O divine Ordinance* of a *divine Author*!

*Præceptum esse ieiunium video, quibus autem diebus non oporteat ieiunare, & quibus oporteat, præcepto Domini vel Apostolorum non invenio definitum.* Aug. ad Casulan. Epist. 86.

## 2. *Of the Time.*

The holy Scripture appoints *no Time* under the New Testament to fast: but leaves it unto Christians owne *free choice*, *Rom.*14.3. 1. *Cor.* 7.5. to fast as *occasions* shall be offered unto them, *Mat.*9.15. As when a man becomes an humble and earnest suiter unto God for the *pardon*

of some *grosse sinne* committed; or for the *prevention* of some sinne, whereunto a man feeles himselfe by *Satan* sollicited: or to *obtaine* some speciall *blessing* which he wants: or to *avert* some *Iudgement* which a man feares, or is already falne upon himselfe or others: or lastly, to *subdue his flesh* unto his *spirit*, that hee may more cheerefully powre forth his soule unto God by prayer. Vpon these occasions a man may fast a [a] day or [b] longer, as his *occasions* requires, and the *constitution* of his body, and other *needfull affaires* will permit.

*Indifferenter iejunandum, ex arbitrio, non ex imperio novæ disciplinæ pro temporibus, & causis vniuscuiusque, Tert. adver. Psychic. Montanus hæreticus primus erat qui iejuniorum leges præscripsit Eus. Eccle. hist. lib. 5. ca. 18 ex Apollon.*

*a* Leu. 23. 32. Iosh. 7. 6. *a* Sam 3. 3. *b* Nehem. 4. 16.

3. *Of the manner of a private Fast.*

The true manner of performing a *private* Fast, consists partly in *outward*, partly in *inward* actions.

The outward actions are, to abstaine, for the time that we fast: First, from all [c] *worldly businesse* and *labor*, making our *fasting day*, as it were a *Sabbath day*, *Le.* 23. 28. For worldly *businesse* will distract our minds from holy *devotion*: Secondly, from all *manner of food*, yea, from [b] *bread* and

*c* Levit. 23. 28. 36. Ioel. 1. 14. and 2. 15. *d* 2. Sam 3. 35. Nehem. 10. 6. Dan. 10. 3. Ester. 4. 16. Acts 9. 9.

and *water*, so farre as health will permit: 1. That so we may acknowledge our owne *indignity*, as being unworthy, both of *life* and all the *meanes* for the maintenance thereof. 2. That by afflicting the body, the soule which followeth the *constitution* thereof, may be the more *humbled*. 3. That so we may take a godly [e] *revenge* upon our selves, for abusing our *liberty* in the use of Gods Creatures. 4. That by the *hunger* of our *bodies*, through want of these *earthly things*, our *soules* may learne to hunger more eagerly after *spirituall* and *heavenly* food. 5. To put us in mind, that as we abstaine from *food* which is *lawfull*, so we should much more abstaine from * *Sinne*, which is altogether *unlawfull*.

Thirdly, from *good* and *costly* [f] *apparell*; that as the *abuse* of these puffes us up with *pride*; so the laying aside their *lawfull use* may witnesse our *humility*. And to this end in ancient times they used (especially in publike Fasts) to put on *Sackcloth*, or other *course apparell*. The

e 2. Cor. 7. 11.

* *Quid prodest vacuare corpus ab escis, & animam replere peccatis?* Aug. de temp. Ser. 46.

f Exod. 33. 5. 6. g Hest. 4. 1. 2. Ion. 3. 5. 6. Ioel. 1. 13. Matth. 11. 21.

equity

equity hereof ſtill remaineth; eſpecially in *publike Faſts*, at what time to come into the aſſembly with *ſtarched hands, criſped haire, braue apparel*, and decked with *flowers* or *perfumes*, argueth a ſouſe that is neither humble before God, nor ever knew the true uſe of ſo holy an exerciſe.

Fourthly, from the full *meaſure of h ordinary ſleepe*. That thou maiſt that way alſo *humble* thy body: and that thy ſoule may *watch* and *pray*, to be prepared for the comming of *Chriſt*. And if thou wilt breake thy ſleepe earely and late for *worldly gaine*: how much more ſhouldſt thou doe it for the *ſeruice of God?* And if *Ahab* (in imitation of the godly) did in *his faſt* lye in *Sackecloth*, to breake his ſleepe by night, what ſhall we thinke of thoſe who on a *Faſting day* will yeeld themſelves to ſleepe in the *open Church*?

Fiftly and laſtly, from all *outward pleaſures* of our ſenſes. So that as it was not the ** throat* onely that *ſinned*, ſo muſt not the *throat* onely be *puniſhed*: and therefore we muſt

h 2. Sam. 12. 16. Ioel. 1. 21. Heſt. 4. 3.

1. Kin. 21. 27.

* *Si ſola gula peccauit, ſola teneret, & ſufficit: Si verò peccauerunt & membra cætera, cur non ieiunent & ipſa?* Bern. *Serm. Quadrag.*

must endeavour to make our eyes (as at all times, so) especially on that day to fast from *beholding vanities*: our *eares* from hearing *Mirth* or *Musicke*, but such as may move to *mourne*: our *nostrils* from pleasant *smels*: our *tongues* from *lying*, *dissembling* and *slandering*: yea, the *use* of the *Marriage bed* must be omitted in a religious reverence of the Divine *Majesty*: That so *nothing* may *hinder* our true humiliation, that all may be *signes* that wee are *unfainedly* humbled. Thus much of the *outward* manner.

2. The *inward* manner of *Fasting* consists in two things, 1. *Repentance*, 2. *Prayer*. μετανοίαν μετοίοις.

*Repentance* hath two parts.

1. *Penitency* for sinnes past.

2. *Amendment of life* in time to come.

This *penitency* consists in three things. First, an inward *insight* of sinne, and *sense* of misery. Secondly, a *bewailing* of thy vile estate. Thirdly, an *humble & particular confession* of all thy knowne sinnes.

1. Of

1. *Of the inward insight of sinne, and sense of misery.*

This *sense and insight* will be effected in thee: First, by considering thy sinnes, especially thy grosse sins; according to the circumstances of the *time* when, *place* where, *manner* how, and *persons* with whom it was committed. Secondly, the Majesty of God against whom it was done: and the *rather*, because thou diddest such things against him since hee became a *Father* unto thee, and bestowed so many sweete *blessings* in bountifull manner upon thee. Thirdly, in considering the *curses* which God hath threatned for thy sinne: how grievously God hath plagued *others* for the *same* fault, and how that no *meanes* in Heaven or Earth could deliver thee from being *eternally damned* for them, had not the *Son of God* so lovingly died for thee. Lastly, that if God *loves thee*, he must *chasten* thee ere it bee long, with some grievous *affliction*, unlesse thou doest *prevent* him by speedy and unfained

unfained repentance. Let these and the like considerations, so *pricke* thy *heart* with sorrow, that *melting* for remorse within thee, it may be *dissolved* into a *fountaine of teares*, trickling downe thy mournefull cheeks. This mourning is the beginning of *true fasting*, and therefore oft times * put for *fasting*, the *first* and *principall* part for the *whole* action.

2. *Of the bewailing of thine owne estate.*

*Bewailing or lamentation, is the powring out of the inward mourning of the heart, by the outward meanes of the voyce, and teares of the eyes.* With such *filiall earnestnesse* and importunity in prayer, is our heavenly Father well pleased. Nay, when it is the *fruit* of his *Spirit*, and the *effect* of our *faith*, he cannot be displeased with it. For if hee heard the *moanes* which *extremity* wrung from *Ismael* and *Hagar*; and heareth the *cry* of the *young Ravens*, and roaring of *Lyons*; how much rather will he heare the *mournfull lamentation* which his *owne children* make

* Matth. 9.15. Can the Children *mourne?* then shall they *fast*: And *Mark* and *Luke* for *mourn*, have *fast*. Examples Psal. 6. & 22. & 38. & 79. and Ieremies Lament. Ioel. 2. 12 17. Ier. 31. 18, 19, 20. Gen. 11. 17. Iob. 39. 3. Psal. 147. Psal. 104. 11.

make unto him in their *misery*?

3. *Of the humble confession of sinnes.*

In this action thou must deale *plainly* with *God*, and acknowledge *all the sinnes thou knowest*, not onely in *generall*, but also in *particular*: this hath beene the manner of all Gods children in their Fasts: first, because that without *Confession* thou hast no *promise* of mercy or forgiveneſſe of sinnes. Secondly, that so thou mayest acknowledge *God* to be *just*, and thy *selfe unrighteous*. Thirdly, that by the *numbering* of thy sinnes, thy heart may bee the *more humbled* and pulled downe. Fourthly, that it may appeare, that thou art *truly penitent*: for till God hath given thee grace to repent, thou wilt be *more ashamed* to *confesse* thy fault, than to *commit* thy sinne. The *plainer* thou dealest in this respect with God, the more *graciously* will God deale, with thee: for if thou *dost acknowledge thy sinnes*, *God is faithful and just to forgive thee thy sinnes*:

1. Sam. 7. Eze. 9. &c. Dan. 9. Neh. 1.

Prou. 28. 13. Psal. 32. 3 &c. Psal. 51. 4.

1. Ioh. 1. 7. 9.

and

*and the blood of Iesus Christ his Sonne shall cleanse thee from all thy sinnes.*

To helpe thee the better to performe these *three parts* of penitency, thou mayst diligently reade such Chapters and portions of the holy Scriptures, as doe chiefly *concerne thy particular sins*: that thou mayest see Gods curse and judgements on *others* for the like sinnes, and be the more humbled *thy selfe*.

*Thus farre of the first part of Repentance, which is penitency.*

The other part, which is *Amendment of life*, consists; First, in devout *Prayer*: Secondly, in devout *Actions*.

This devout *Prayer*, which wee make in time of *Fasting*, is either *Deprecation of evil*, or *craving needfull good things*.

*Deprecation of evil*, is, when thou beseechest GOD, for *Christ* thy *Mediators sake*, to pardon unto thee those *sinnes* which thou hast *confessed*; and to turne from thee those *judgements* which are *due* unto

*Nota necessaria.*

1 King. 20. 31. unto thee for thy *sins*; And as *Benhadad*, because he heard, *That the King of Israel was mercifull*, prostrated himselfe unto him with a *Rope about his necke*; so because thou knowest that the *King of heaven is mercifull*, cast downe thy selfe in his presence, in all *true signes* of humiliation (especially, seeing he calleth upon thee to come unto him in thy troubles) and doubtlesse thou shalt finde him most *mercifull*.

Psal. 50. 15.

The *craving of needfull good things*, is, First, a fervent and faithfull begging of God, to seale by his Spirit in thy heart, the assurance of the forgivenesse of all thy sins. Secondly, to *renew* thy heart by the *Holy Ghost*, so that *sinne* may daily *decay*, and *righteousnesse* more and more *increase in thee*. Lastly, in desiring a supply of *faith*, *patience*, *chastitie*, and all other graces which thou *wantest*: and an increase of those which GOD of his mercy hath bestowed upon thee *already*.

Phil. 4. 8.

1 Tim. 5. 5.

*Thus farre of Prayer in fasting.*

The *devout Actions* in fasting, are two

two. First, *Avoiding evill*. Secondly, *doing good*.

1. *Of avoiding evill.*

This *Abstinence from evill*, is that which is chiefly signified by thy *Abstinence from food, &c.* and is the chiefe end of fasting, as the *Ninivites* very well knew. *A day of fast, and not fasting from sinne, the Lord abhorreth.* It is not the *vacuitie* of the stomacke: but the **puritie* of the heart that God respecteth. If therefore thou wouldest have God to turne from thee the *evill* of *affliction*; thou must first turne away from thy selfe the *evill* of *transgression*. And without this fasting from *evill*, thy *Fast* savours more noysome to *God*, than thy *breath* doth to *Man*. This made God so often to reject the Fast of the *Iewes*. And as thou must endeavour to avoid all sinne; so especially *that sin*, wherewith thou hast provoked God, either to *shake* his rod at thee, or already to *lay* his chastening hand vpon thee. And doe this with a resolution, by the assistance of

Ion. 3. 8. 10.

* *Pulchrumest corporis ieiunium, cum sit animus à vitijs ieiunus.* Hier. ad Celant. Epi. 14. *Ieiuna à malis actibus, abstine à malis sermonibus, contine à cogitationibus pessimis,* Cyril. in Leu. Cap. 10. Isa. 58. 2. &c. Zac. 7. 5. 7. *Non possum ferre Iniquitatem & interdictionem.* Iſay 1. 13.

of Gods grace, never to commit those sinnes againe. For * what shall it profit a man by *abstinence* to humble his *body*; if his *minde* swell with *pride*? Or to forbeare *Wine* and strong *drinke*, and to bee drunke with *wrath* and *malice*? Or to let no *flesh* goe into the belly; when *lyes*, *slanders*, and *ribauldry* (which are worse than any meat) comes out of the mouth? To abstaine from *meat*, and to doe *mischiefe*, is the *Devils fast*, who *doth evill*, and is *ever hungry*.

2. *Of doing good workes.*

The * *good workes* which as a *Christian* thou must doe *every day*, but especially on thy *Fasting day*, are either the *works of Piety to God*, or the *workes of Charity* towards thy brethren.

First, the *works of Piety to God*, are the *practice* of all the former duties, in the *sincerity* of a good Conscience, and in the sight of God.

Secondly, the *workes of Charity*

* *Quid prodest tenuari corpus abstinentiâ, si animus intumescit superbia? Vinum non bibere, & ira inebriari? Carnibus non vesci, & de ore omni esca sordidius egredi maledictum aut mendacium?* Maximus Epis. *Qui cibis abstinet, & mala agit, dæmones imitantur, quibus culpa adest, & cibus deest,* Isid.

* *Vis orationem tuam volare ad cælum? Facilli duas alas, Ieiunium & Eleemosynam.* Aug.

towards

towards our *Brethren* are *forgiving wrongs, remitting debts* to the poore that are not well able to pay: but especially in *giving almes* to the poore, that want relieſe and ſuſtenance. Elſe we ſhall * under pretence of *godlineſſe*, practiſe *miſerableneſſe*: like thoſe, who will pinch their owne *bellies*, to defraud their labouring *Servants* of their due allowance. As therefore Chriſt joyned *Faſting, Prayer*, and *Almes*, together in *Precept*: ſo muſt thou ioyne them together, like *Cornelius*, in *Practice*. And therefore be ſure to give at the *leaſt* ſo much to the poore, on thy *Faſting day*, as thou wouldeſt have ſpent in thine *owne dyet*, if thou haddeſt not faſted that day. And remember, that *hee that ſoweth plenteouſly ſhall reape plenteouſly*, and that this is a *ſpeciall ſowing day*. Let thy *Faſting* ſo † *afflict* thee, that it may *refreſh* a poore Chriſtian; and *rejoyce* that thou haſt *dined & ſupped in another*, or rather, that thou haſt *feaſted hungry Chriſt, in his poore members*.

Iſa. 58. 6. &c. Zac. 7. 9. 10.

* *Qui ieiunat ut parcat, non ad dei gloriam ieiunat, ſed ſubſtantiæ ſuæ parcit.* Chryſoſt. in Matth. Matth 6. Act 10. 10.

* *Non Deo, ſed ſibi ieiunat, qui quæ ad tempus ſubtrahit, non inopibus ſubtrahit: ſed ventri poſtmodum offerenda cuſtodit.* Greg. in paſt. c. 44. 2. Cor. 9. 6.

† *Ieiunium tuum te caſtiget, ſed alterum lætificet.* Aug. Ser. de temp. 64. *Accipiat ſeipſum Chriſtus quod ieiunans minus accepit Chriſtianus.* Auguſt. de temp. Ser. 257.

In giving *Almes*, observe two things: First, the *Rules*: Secondly the *Rewards*.

1. *Rules in giving of Almes, and doing good workes.*

1. They must be done in *obedience of Gods Commandements*: not because wee thinke it to be good, but because God *requireth* us to do such and such a good deed: for such [a] *obedience* of the worker, God preferreth before all *Sacrifices*, and the greatest *workes*.

2. They must proceede from [b] *faith*, else they *cannot please God*. nay, without faith the most *specious* workes are but [c] *shining sinnes* and *Pharisees Almes*.

3. Thou must not thinke by thy good Workes and Almes, to *merit Heaven*; for in vaine had the *Sonne of God* shed his *blood*, if *heaven* could have beene *purchased* either for *Money* or *Meate*. Thou must therefore seeke *heavens possession* by the *purchase* of *Christs blood*, not by the *merits* of thine *owne workes*. For [x] *eternall life is the gift of God*

through

*Beatus qui ieiunat in alat pauperem: imitatur enim Christum, qui animam suam posuit profratribus suis* Cyril. in Leu. lib. 10.

a 1 Sam. 15. 22.

b Heb. 11. 6. Rom. 14. 23.

c *Splendida peccata.* Aug.

x Rom. 6. ult.

*through Iesus Christ.* Yet every true Christian that beleeves to bee saved, and hopes to come to Heaven, must doe good workes (as the Apostle saith) for *necessary uses*, which are foure.

First, *that* [d] *God may be glorified*: Secondly, *that thou maist shew thy selfe* [e] *thankfull for thy Redemption.* Thirdly, *that thou maist* [f] *make sure thine Election unto thy selfe.* Fourthly, *that thou maist* [g] *win others*, by thy holy devotion, to thinke the better of thy Christian profession. And for these uses wee are said to be [h] *Gods workemanship, created in Christ Iesus, unto good workes, and that God hath ordained us to walke in them.*

d 1 Cor. 10.31. 1 Cor.8. 19. Phil.1.11. e Luke 1. 74.75. f 2 Pet.1. 10. g Matth.5. 16. Isay 61.9. h Ephe.2. 10.

4. Thou must not give thine Almes to *impudent Vagabonds*, who live in *wilfull idleneſſe* and *filthineſſe*, but to the *Religious* and *honeſt poore*, who are either ſicke, or ſo old, that they cannot worke; or ſuch who worke, but their worke cannot competently maintaine them: Seeke out theſe in the

*backe-*

*backe-Lanes* and relieve them. But if thou meeteſt one that asketh an Almes for *Ieſus* ſake, and knoweſt him not to be unworthy, deny him not: for it is better to give unto *ten Counterfeits*, than to ſuffer *Chriſt* to goe, in *one poore Saint*, *unrelieved*. Looke not on the *Perſon*, but give thy Almes as unto *Chriſt*, in the *party*.

2. *Of the rewards of Almesdeeds and good workes.*

1. *Almes* are a *ſpeciall meanes* to move God in mercy to turne away his [i] *temporall judgements* from us: when wee by a *true Faith*; (that ſheweth it ſelfe by ſuch fruits) doe returne unto him.

2. Merciſull *Almes-givers* [k] ſhall be the *Children of the Higheſt*, and be like God their *Father*, who is the [l] *Father of Mercies*. They ſhall be his [m] *Stewards* to diſpoſe his *goods*: his *Hands*, to diſtribute his *Almes*, and if it be ſo great an honour to be the *Kings Almner*, how much greater is it to be the *God of Heavens Almes-giver*?

3. When

i Dan. 4. 24.

k Luk. 6. 35. 36.

l 2. Cor. 1. 3.

m Luk. 16 1.

3 When *all* this *world* shall forsake us, then onely *good workes* and *good Angels* shall accompany us, the one to [n] *receive* their *reward*, the other to *deliver* their [o] *charge*.

n Apo 14. 13.
o Luk. 16. 22.

4. Liberality in Almes-deeds is our [p] *surest foundation*, *that we shall obtaine in eternall life*, a liberall reward through the *Mercy* and *Merits* of Christ.

p 1 Tim. 6. 19. Heb. 1. 14. Psa. 91. 11.

Lastly, by Almes-deeds we feed and releeve Christ in his *Members*; and [q] Christ at the *last day* will acknowledge our *love*, and reward us in his *Mercy*: and then it shall appeare, that what we gave to the poore, was not *lost*, but [r] *lent unto the Lord*. What greater motives can a Christian wish, to excite him to be a liberall Almes-giver? Thus farre of the *Manner* of Fasting. Now followeth the *Ends*.

q Mat. 25.

r Pro. 19. 17.

3. *Of the Ends of Fasting.*

The true *ends* of *Fasting* are not to *merit* Gods favour or eternall life (for that we have onely of the gift of *God* through *Christ*) nor to place

*religion* in bodily abstinence (for fasting in it selfe is not the *worship* of God, but an *helpe* to further us the better to worship God.) But the *true Ends of Fasting* are three:

First, to *subdue* our [f] flesh to the Spirit: but not so to [t] weaken our bodies, as that we are made unfit to doe the necessary duties of our calling. *A good man* (saith *Salomon*) *is mercifull to his Beast*, *Prov.* 12. *verse.* 10. much more to his *own body*.

[f] Esd. 8. 21. 1 Cor. 9. 7. [t] 1 Tim. 5. 23

*Iejunium orationem roborat, oratio sanctificat Iejunium:* Bern. Ser. de Iejun.

Secondly, that we may more devoutly contemplate Gods Holy Will, and fervently [u] powre forth our soules unto him by prayer: for as there are some kind of *Divels*, so there are also some kind of *sins*, which cannot be subdued but by *fasting*, joyned unto *Prayer*, *Matth.* 17. 22.

[u] Ioel 1. 17. Nehe 4 Luk. 2. 37. 1 Cor. 7 5.

Thirdly, that by our [x] *serious humiliation*, and *judging* of our selves, we may escape *the judgement of the Lord*, not for the *merit* of our fasting (which is none) but for the *mercy* of God, who hath promised

[x] Ioel 2. 18, 9. 1 Cor. 11.

to

to remove his judgements from us, when we by Fasting, do unfainedly humble our selves before him. And indeed no Child of God ever *conscionably* used this holy *exercise*, but in the end he obtained his request at the hand of God: both in *receiving* graces which hee wanted, as appeares in the examples of [y] *Anna*, [z] *Iehosaphat*, [a] *Nehemiah*, [b] *Daniel*, [c] *Esdras*, [d] *Hester*: as also in *turning away* judgements *threatned*, or *falne* upon him, as may be seene in the examples of the [e] *Israelites*, the [f] *Ninivites*, [g] *Rehoboam*, [h] *Ahab*, [i] *Ezechiah*, [k] *Manasses*. Hee who gave his *deare Sonne* from heaven to the death, to ransome us when we were his enemies, thinkes *nothing* too deare on Earth, to bestow upon us, when wee humble our selves, being made his reconciled *Friends* and *children*.

Thus farre of the *private Fast*.

y 1 Sam. 7.
z 2 Chro. 20.
a Nehe. 1.
b Dan. 9.
c Esd. 8. 23
d Hest. 9.
e 1 Sam. 7. 6.
f Ionah 3.
g 2 Chro. 12. 7. 5, &c.
h 1 King. 21.
i 2 Chro. 31. 6
k 2 Chro. 33. 18, 19.

## 2. Of the Publike Fast.

A *Publike Fast* is, when by the [a] authority of the *Magistrate*, either the *whole* Church within his dominion, or some *speciall Congregation* (whom it concerneth) doe assemble themselves together, to performe the forementioned *duties* of *Humiliation*: either for the *removing* of some publike [b] *calamity* threatned or already inflicted upon them, as the *sword*, *invasion*, *famine*, *pestilence*, or other fearefull sicknes: or else for the *obtaining* of some *publike blessing*, for the good of the [c] Church, as to crave the *assistance* of his *holy Spirit*, in the *election* and *ordination* of fit and able *Pastors*, &c. or, for the *tryall of truth*, and *execution of Justice*, in matters of difficulty and great importance, &c.

a Ion. 3. 7. 2 Chron. 20. 3. Ezra 8. 21.

b 1 Sam. 7. 5, 6. Ioel 2. 15. 2 Chro. 20 Ionah 3. Hest. 4.

c Exod 19. Esdras 8. Act. 1. 13, 14.

When any evill is to be removed, the [d] *Pastors* are to lay open unto the people, by the evidence of *Gods Word*, the *sinnes* which were the *speciall causes* of that calamity:

d Ioel 1. 14. Nehe. 8.

*call upon* them to repent, and *publish* unto them the mercies of God in *Christ* upon their *Repentance*. The people must heare the voyce of *Gods messenger* with hearty *sorrow for their sinnes*; earnestly *beg pardon* in Christ, and promise unfained amendment of their life. When any blessing is to be obtained, the *Pastors* must lay open to the people the *necessity* of that blessing, and the *goodnesse* of God who giveth such *graces* for the *good* of men. The *people* must *devoutly pray* unto God for bestowing of that *Grace*, and that he would blesse his own *meanes* to his owne *glory*; and the good of his *Church*. And when the holy Exercise is done, let every Christian have a speciall care, according to his *ability*, to [c] *remember the poore*. And whosoever (when just occasion is offered,) useth not this holy exercise of *Fasting*, he may justly suspect, that his heart never yet felt the power of true Christianity.

[c] Isa.58. 7,10. 2 Cor 9.7. Gal.2.10.

So much of *Fasting*. Now followeth the exercise of holy *Feasting*.

## Of the Practice of Pietie in Holy Feasting.

*Holy Feasting* is a solemne *Thankesgiving*, (appointed by authority) to be rendred unto God on some speciall day, or for some *extraordinary blessings* or *deliverances* received. Such among the *Iewes* was the *Feast* of the *Passeover*, to remember to praise God for their deliverance out of *Ægypts* bondage: or the *Feast* of *Purim*, to give thankes for their deliverance from *Hamans Conspiracy*. Such amongst us are the fift of *August*, to praise God for delivering our *Gracious King*, from the *bloody Conspiracy* of the *Traiterous Gowries*, And the fift of *November*, to praise God for the deliverance of the *King and the whole State*, from the *Popish Gun-powder Treason*. Such Feasts are to be celebrated by a publike *rehearsall* of those speciall benefits, by *spirituall Psalmes*, and *dances*, by *mutuall feasting* and *sending presents*.

Exod. 12. 15. Hest. 9. 19. 21.

*presents every man to his neighbour*, and by *giving gifts to the poore*.

But forasmuch as the benefit of our *Redemption* was the greatest that *Man* needed from *God*; or that *God* ever bestowed upon *Man*: and that the *Lords Supper* is left by our *Redeemer*, as the chiefest memoriall of our *Redemption*: every Christian should account this *holy Supper*, his *chiefest and joyfullest Feast* in this World. And seeing that as it ministreth to *worthy* partakers, the greatest assurance which they have of their *salvation*: so it pulleth *temporall judgements* on the *bodies*, and (without repentance) *eternall damnation* on the *soules* of them who *receive it unworthily*. Let us see how a Christian may best fit himselfe to be a due *partaker* of so holy a *feast*; and to be a *worthy Guest* at so *sacred a Supper*.

*Meditations concerning the due manner of practising Piety, in receiving the Holy Supper of the Lord.*

THough no man living is *of himselfe* worthy to be a guest at so holy a Banquet; yet it pleaseth God of his *grace* to *accept* him for a worthy *receiver*, who endeavoureth to receive that holy Mystery, with that *competent measure* of reverence that he hath prescribed in his Word.

a Thes. 1: 1. Col. 1. 12. Luke 20. 35. Apoc. 3. 4.

He that would receive this Holy Sacrament with due reverence, must conscionably performe three sorts of duties. First, *those which are to be done before he receiveth.* Secondly, *those that are to be done in the receiving.* Thirdly, *those that are to be done after that he hath received the Sacrament.* The first is called *preparation*, the second *Meditation*, the third *Action* or *Practice.*

*Of Preparation.*

That a Christian ought necessarily to prepare himselfe before hee presume to bee a partaker of the holy

holy Communion, may evidently appeare by five reasons.

First, because it is Gods Commandement. For if he commanded under the paine of death, that none uncircumcised should eate the Paschall Lambe: nor any circumcised under foure *dayes preparation*: how much *greater* preparation doth he require of him, that comes to receive the Sacrament of his *Body* and *Blond*, which as it *succeedeth*, so doth it *exceede* by many degrees the Sacrament of the *Passeover*. Ex. 12.48. Exo. 22.6. Ioh. 13.5.

Secondly, because the *example of Christ* teacheth us so much: for he *washed* his Disciples *feet* before hee admitted them to eate of his *Supper*, Signifying how thou shouldest lay aside all *unpurenesse of heart*, and *uncleannesse of life*, and be furnished with *humility* and *charity*, before thou presumest to taste of his holy *Supper*. 1 Cor. 11. 28.

Thirdly, because it is the counsell of the Holy Ghost: *Let every man examine himselfe, and so let him*

*cate, &c.* And if a man, when he is to eate with an *Earthly prince, must consider diligently what is before him, and put a knife to his throat, rather than commit any rudeneſſe:* How much more oughteſt thou to prepare thy ſoule, that thou mayeſt behave thy ſelfe with all feare and reverence, when thou art to feaſt at the holy Table of the *Prince of Princes*?

Pro.23. 1,2.

Fourthly, becauſe it hath beene ever the practice of all Gods Saints, to uſe holy preparation, before they would meddle with *Divine Myſteries*. *David* would not goe neere to *Gods Altar*, till he had firſt *waſhed his hands in innocency*: Much leſſe ſhouldeſt thou, without due preparation, approach to the *Lords Table*. *Abimelech* would not give, nor *David* and his men would not eate the *Shew-bread* but on condition that their *Veſſels were Holy*; how much leſſe ſhouldeſt thou preſume to eate the *Lords Bread*, or rather *the bread which is the Lord*, unleſſe the

Pſal.26.6.

1 Sam.21. 4.

the Veſſell of thy heart bee firſt cleanſed by repentance? and if the Lord required *Ioſhuah* (as hee had done *Moſes* before) *to put off his ſhooes*, in reverence of his Holyneſſe, who was preſent in that place, where he appeared with a *ſword* in his *hand*, for the deſtruction of his enemies, how much rather ſhouldeſt thou put off all the *affections* of thine earthly converſation, when thou commeſt neere that place, where *Chriſt* appeareth to the *eye* of thy faith, with *wounds in his hands, and ſide*, for the redemption of his friends? And for this cauſe it is ſaid; *That the Lambes Wife hath made her ſelfe ready for his marriage.* Prepare therefore thy ſelfe, If thou wilt in this life be *betrothed* unto *Chriſt* by Sacramentall *grace*: or in Heaven *married* unto him by eternall *glory*.

Exod. 3. 5. Ioſh. 5. 15.

Apo. 19. 7.

Fifthly, becauſe that God hath ever ſmitten with fearefull judgements, thoſe who have preſumed to uſe his Holy Ordinances without due feare and preparation.

God

God set a *flaming sword* in a *Cherubins hand* to smite our first Parents being defiled with sinne, if they should attempt to goe into *Paradise*, to *eate* the Sacrament of the *Tree of life*. Feare thou therefore to bee smitten with the Sword of Gods vengeance, if thou presumest to goe to the Church with an impenitent heart, to eate the Sacrament of the *Lord of life*. God smote 50000. of the *Bethshemites* for *looking irreverently* into his Arke, and kild *Vzza* with suddaine death, for but *rash touching* of the Arke, and smote *Vzzah* with a *Leprosy* for meddling with the Priests Office, which pertained not unto him. The feare of such a stroke made *Ezechias* so earnestly to pray unto God, that hee would not smite the people that wanted *time to prepare themselves as they should, to eate the passeover*: and it is said, that the Lord *heard Ezechiah, and healed the people*: Intimating, that had it not beene for *Ezechias* Prayer, the Lord had *smitten* the people for their

Gen. 3. 24.

1 Sam. 6.
1 Sam. 21.
2 Chr. [illegible]
[illegible] & c.
[illegible]. 19.

their want of due *preparation*. And the man who came to the *Marriage Feast* without his *Wedding Garment*, or examining of himselfe, was *examined* of another: and thereupon *bound hand and foot, and cast into vtter darkenesse*, *Matth.* 22. 12. And S. *Paul* tels the *Corinthians* that for want of this *preparation in examining and judging themselves, before they did eate the Lords Supper*, God had sent that fearefull sicknesse among them, whereof *some were then sicke, others weake, and many fallne asleepe*, that is, taken away by *temporall death*. Insomuch that the *Apostle* saith, that every *unworthy* receiver *eates his own judgement, temporall* if he repents, *eternall* if he repents not: and that in so bainous a measure; as if he *were guilty of the very Body and Blond of the Lord*, whereof this Sacrament is a holy *signe* and *seale*. And Princes punish the indignity offered to their *great Seale*, in as deepe a measure, as that which is done to their owne *Persons*, whom it representeth.

1. Cor. 11. 29.

1 Cor. 11. 29.

1 Cor. 11. 29.

Verse 27.

And

And how hainous the guiltinesse of *Christs blood* is, may appeare by the misery of the *Iewes* ever since they wished *his blood to be on them and their Children.* But then thou wilt say; It were *safer* to abstaine from comming *at all* to the Holy Communion: Not so, for God hath threatned to punish the *wilfull neglect* of his Sacraments, with *eternall damnation* both of body and soule. And it is the *Commandement of Christ; Take, eate, doe this in remembrance of me:* and he will have his Commandement under the penalty of his curse obeyed. And seeing that this Sacrament was the *greatest* token of Christs *love*, which he left at his *end* to his friends whom he loved to the *end*, therefore the *neglect* and *contempt* of this Sacrament must argue the *contempt* and *neglect* of his *love* and *blood-shedding*: than which no sinne in Gods account can seeme more *heynous*. Nothing hinders why thou mayest not come freely to the Lords Table: but because

Mat. 27. 25.

Num 9. 13. Heb. 2. 9. Mat. 16. 1 Cor. 11.

Ioh. 13. 1.

Heb. 10. 28, 29.

cause thou haddest rather *want* the love of God, than *leave* thy filthy sinnes; Oh come, but come a guest prepared for the Lords Table; seeing they are *blessed, who are called to the Lambes Supper.* O come, but come prepared; because the *efficacy* of this Sacrament is received according to the *proportion* of the *Faith* of the Receiver.

Apo. 19. 9. Efficacia Eucharistiæ non æqualiter se habet quo ad omnes fideles, sed pro ratione fidei communicantium. Origen.

This preparation consists in the serious consideration of three things: First, of the *worthinesse of the Sacrament*, which is tearmed to *discerne the Lords Body.* Secondly, of thine *owne unworthinesse*: which is to *judge thy selfe.* Thirdly, of the *meanes*, whereby thou maiest become a *worthy* Receiver: called *Communication of the Lords Body.*

## 1. *Of the worthinesse of the Sacrament.*

THE *worthinesse* of this Sacrament is considered three wayes: First, by the *Majesty* of the *Author* ordaining. Secondly, by the

the *preciousnesse* of the *Parts* whereof it consisteth. Thirdly, by the *excellency* of the *Ends* for which it was ordained.

2. *Of the Author of the Sacrament.*

The *Author* was not any *Saint* or *Angell*, but our *Lord Iesus*, the eternall Sonne of God. For it pertaineth to *Christ onely*, under the *New Testament*, to institute a Sacrament, because he onely can *promise* and *performe* the *grace* that it *signifieth*. And we are charged *to heare no voice but his* in his Church. How sacred should we esteeme the *Ordinance* that proceedeth from so Divine an *Author*?

Mat. 17. 5.

2. *Of the parts of the Sacrament.*

The parts of this blessed Sacrament are three. First, the *earthly signes* signifying. Secondly, the *Divine Word* sanctifying. Thirdly, the *heavenly graces* signified.

First, the *earthly signes* are [a] *Bread* and *Wine*, in number *two*, but *one* in use.

a 1 Cor. 11. 23, &c. Pro 9. 5.

Secondly,

Secondly, the *Divine Word*, is the Word of *Christs Institution*; pronounced with *prayers* and *blessings* by a [b] *lawfull* Minister. The *Bread* and *Wine* without the *Word* are nothing, but as they were before; but when the *Word* commeth to those *Elements*, then they are made a *Sacrament*; and God is present with his owne ordinance, and ready to *performe* whatsoever he doth *promise*. The Divine *Words* of blessing doe not *change* or *annihilate* the * *substance* of the *Bread* and *Wine*: (for if their substance did not remaine, it could bee no Sacrament:) but it changeth them in *use* and in *name*. For, that which was before but *common* Bread and Wine to nourish mens *Bodies*: is after the *blessing* destinated to an holy use, for the *feeding* of the *Soules* of Christians. And where before they were called

[b] Heb. 5.4. Num 16. 40. 1 Cor. 10. 16.

*Eucharistiæ Sacramentum non ab aliorum manu quam præsidentium sumimus.* Tert. l. de Corona 3.

* *Qui est à terrâ panis percipiens vocationem Domini, non jam communis panis est, sed Eucharistia, ex duabus rebus constans terrena & cœlesti*, Iren. lib. 4 cap. 34 *Et Sacramentum corporis & sanguinis Domini divinæ efficimur consortes naturæ, & tamen esse non desinit substantia vel natura panis & vini*, Gelasius contra Eutic.

but

but *Bread* and *Wine*; they are now called by the name of those *holy things* which they signifie, *The body and blood of Christ*; the better to draw our *minds* from those *outward* Elements to the *Heavenly* Graces, which by the *sight* of our *bodies* they represent to the spirituall *eyes* of our *Faith*. Neither did Christ direct these words, *This is my Body*, *This is my Blood*, to the Bread and Wine: but to his Disciples, as appeares by the words going before, *Take ye, eate ye*. Neither is the Bread his Body, but in the same sense that the cup is the *New Testament*, *viz.* by a Sacramentall *Metonymie*. And *Marke* notes plainely, that the words, *This is my Blood, &c. was not pronounced by our Saviour, till that after all his Disciples had drunken of the Cup*: *Marke* 14.23,24. And afterwards in respect of the naturall substance thereof, hee calles that *the fruit of the Vine*, which in respect of the spirituall signification thereof, he had before termed *his Blood*, *verse* 25. after

*Christus visibilia symbola, corporis & sanguinis appellatione honoravit, non naturam mutans, sed gratiam naturæ adjiciens*, Theodoret. Dialog. 1.

after the manner of terming all Sacraments. And Christ bids us not to *make him*, but to *doe this in remembrance of him*; and he bids us eate, *not simply his body*, but *his body* as it was *then broken*, and *his blood shed*: which S. *Paul* expounds to bee but the *Communion of Christs body*, *and* the [c] *Communion of his blood*, that is, an effectuall *pledge* that wee are *partakers* of Christ, and of *all* the *merits* of his *body* and *blood*. And by the frequent use of this Communion, *Paul* will have us to [d] *make a shew of the Lords death till he come* [e] from heaven, and till we, as [f] *Eagles shall be caught up into the ayre, to meet him*: who is the blessed *Carkeis* and life of our soules.

[c] 1 Cor. 10.16.

[d] 1 Cor. 11.26.
[e] Act.3.21. Act.1.11. Heb.8.21.
[f] Mat.24. 27,28.

Thirdly, the *spirituall graces* are likewise two; the *Body of Christ*, as it was with the *feeling* of Gods *anger* due to us, *crucified*: and his *blood* as it was (in the like sort) *shed for the remission of their sinnes*. They are also in *number* two, but in *use* one, *viz. whole Christ*; with all his benefits *offered* to *all*, and *given* indeed

indeed to the *faithfull*. These are the three *integrall* parts of this *blessed* Sacrament, the *Signe*, the *Word*, and the *Grace*. The *Signe* without this *Word*, or this *Word* without the *Signe* can doe nothing: and both conjoyned are unprofitable without the *Grace* signified: but all three concurring, make an effectuall Sacrament to a *worthy* Receiver. Some receive the *outward* Signe without the *spirituall* Grace, as *Iudas*, who (as *Austin* saith) received * *the Bread of the Lord*, but not *the Bread which was the Lord*. Some receive the *spirituall* grace without the *outward* signe, as the *Saint-Theefe* on the Crosse: and innumerable of the faithfull, who *dying desire* it, but cannot receive it through some externall impediments: but the *worthy* receivers to their comfort receive *both* in the *Lords Supper*.

* *Panem Domini, non panem Dominum*, Aug.

Christ chose *Bread* and *Wine* (rather than any other Elements) to be the *outward* signes in this blessed Sacrament: first, because they;

they are easiest for all sorts to attaine unto, secondly, to teach us, that as mans temporall life is chiefly nourished by *bread, and cherished by wine; so are our soules by his body and blood sustained and quickned unto eternall life. Christ appointed Wine with the Bread to be the outward Signes in this Sacrament, to teach us; first, that as the perfect nourishment of mans body consists both of meate and drinke: so Christ is unto our soules not in part, but in perfection both salvation and nourishment. Secondly, that by seeing the Sacramentall Wine apart from the Bread, we should remember how all his precious blood was spilt out of his blessed body for the remission of our sinnes. The outward Signes the Pastor gives in the Church, and thou doest eate with the mouth of thy body: the spirituall grace Christ reacheth from Heaven, and thou must eate it with the mouth of thy Faith.

*David calles bread the strength of mans heart, Psal. 104. 15. Esay, the stay of Bread, cap. 3. 1. Ezechiel, the staffe of Bread, cap. 4. 16. Homer. ἄρτον ἀνδρῶν.

3. *Of the Ends for which this holy Sacrament was ordained.*

The

The excellent and admirable *Ends* or *fruits*, for which this blessed Sacrament was ordained, are *seven*.

### *Of the first End of the Lords Supper.*

1. To keepe Christians in a continuall [a] *remembrance* of that *propitiatory sacrifice*, which Christ *once* for all, offered by his *death* upon the *Crosse*, to reconcile us unto God. *Doe this* (saith Christ) *in remembrance of me.* And (saith the Apostle) [b] *As oft as ye shall eate this bread and drinke this cup, ye doe shew the Lords death till hee come.* And hee saith, that (by this Sacrament, and the Preaching of the Word) [c] *Jesus Christ was so evidently set forth before the eyes of the Galathians, as if he had beene crucified among them,* for the *whole action* representeth *Christs death*; the *breaking* of the *bread* blessed, the crucifying of his blessed *body*; and the *powring* forth of the sanctified *wine*, the *shedding* of his Holy *blood*, Christ was once in himselfe *really* offered: but as oft

a Mat. 26. 26. 1 Cor. 11. 26.

b 1 Cor. 11. 26.

c Gal. 3. 1. Heb. 9. 26. & 13. *Quotidie nobis Christus crucifigitur.* Aug. in Psal. 95.

oft as the Sacrament is celebrated; so oft is he *spiritually* offered by the faithfull.

Hence the Lords Supper is called a *propitiatory Sacrifice, not properly or really, but* * *figuratively*, because it is a *memoriall of that propitiatory Sacrifice*, which Christ offered upon the *Crosse*. And to distinguish it from *that reall Sacrifice*, the Fathers call it the [a] *unbloudy Sacrifice*. It is also called the *Eucharist*, because that the Church in this action, offereth unto God the *Sacrifice of praise and thankesgiving* for her Redemption; effected by the true and *onely expiatory* Sacrifice of Christ upon the Crosse. If the sight of *Moabs King*, sacrificing on his wals his owne sonne, to moove his Gods to rescue his, 2 *King*. 3. 27. mooved the assailing Kings to such *pitty*, that they ceast their assault, and raised their siege: how should the spirituall sight of *God the Father*, sacrificing on the

* μετωνυμικως.

* *Incruentum sacrificium.* If it be unbloudy, because it is void of bloud, then it is not Christs naturall body. If because it is offered without shedding of blood, then it is not available for the remission of sinnes. Heb. 9. 21. *Christo cum Patre & Spiritu sancto sacrificium*

[a] *panis & vini in fide & charitate sanctæ Ecclesiæ Catholicæ offerre non cessat.* Aug. de fid. ad Pet. diac. cap. 19.

Crosse

Crosse *his onely begotten Sonne*, to save thy soule, moove thee to love *God* thy *Redeemer*, and to leave sin, that could not in justice be expiated by any meaner ransome?

*Of the second end of the Lords Supper.*

2. To *confirme our Faith*: for God by this Sacrament doth *signifie* and *seale* unto us from heaven; that according to the *promise* and *new covenant* which he hath made in *Christ*, hee will truly receive into his grace and mercy all *penitent beleevers*, who onely receive this holy Sacrament; and that for the *merits of the death and passion of Christ* hee will as *verily* forgive them all their sinnes, as they are *made partakers* of this Sacrament. In this respect the holy Sacrament is called, *The seale of the new Covenant and remission of sinnes*. In our greatest doubts, wee may therefore, receiving this Sacrament, undoubtedly say with *Sampsons* Mother: *If the Lord would kill us, he would not have received a burnt offering and a meat-offering at*

*Cum frangitur hostia, dum sanguis de latere in ore fidelium funditur, quid aliud quam Dominici corporis in cruce immolatio ejusq; sanguinis de latere effusio designatur?* Can. dist. 2. de. consec. *cum frangitur.* 37.

Rom. 4. 11.

Matth. 26. 28.

1 Cor. 11. 25.

Iudges 13. 23.

*our hands, neither would he have shewed all these things, nor would at this time have told us such things as these.*

## *Of the third End of the Lords Supper.*

9. To be a *pledge* and *symbole* of the most neare and effectuall *Communion* which Christians have with Christ. *The cuppe of blessing, which we blesse, is it not the Communion of the bloud of Christ? The Bread which we breake, is it not the Communion of the body of Christ?* that is, a most effectuall signe and pledge of our Communion with Christ? This union is called [a] *abiding in us*, [b] *joyning to the Lord*, [c] *dwelling in our hearts*: and set forth in the holy Scriptures by divers *Similies*. First, of the *Vine* and *branches*. Secondly, of the [d] *head* and *body*. Thirdly, of the *foundation* and *building*. Fourthly, of *one Loafe* confected of many graines. Fiftly, of the *matrimoniall union* twixt man and wife, and such like. And it is *threefold*, betwixt Christ and Christians

1 Cor. 10. 16.
a Ioh. 14. 16. 23.
b 1 Cor. 6. 17.
ἐνοίκησις.
c Eph. 3. 17.
κατοίκησις.
Ioh. 15. 5.
Eph. 4.
σύσσωμα.
d Eph. 3. 35. Col. 1. 18. Rom. 12. 4, 5. Eph. 3. 19, 20. 1 Cor. 10. 17. Eph. 5. 31, 32. Apoc. 21. 2.

stians. The first is *naturall*, betwixt our *humane nature*, and *Christs divine Nature* in the person of the Word: The second is *mysticall*, betwixt our persons *absent* from the Lord, and the person of Christ *God* and *Man*, into one *mysticall* body: The third is *celestiall*, betwixt our persons *present* with the Lord, and the person of Christ in a *body glorified*; these three conjunctions depend each upon other. For, had not our nature beene first *Hypostatically* united to the nature of God in the second person; wee could never have beene Vnited to Christ in a *Mysticall* Body. And if wee bee not in *this life* (though absent) united to Christ by a *Mysticall* Vnion, wee shall never have Communion of *glory* with him in his *heavenly presence*. The *Mysticall Communion* (chiefely here meant) is wrought betwixt Christ and us by the *Spirit* of Christ, apprehending us: and by our *Faith* (stirred up by the same *Spirit*) apprehending Christ againe. Both which

which S. *Paul* doth most lively expresse; *I follow after, if that I may apprehend that for which also I am apprehended of Christ Iesus.* How can he fall away that holdeth, and is so firmely holden? This Vnion hee shall best understand in his minde, who doth most feele it in his *heart.* But of all other times, this union is best felt, and most confirmed, when wee duely receive the *Lords Supper.* For then wee shall sensibly feele our hearts knit unto Christ, and the *desires of our soules* drawne by *faith* and the *Holy Ghost*, as by the *cords of love*, nearer and nearer to his holinesse. Phil. 3. 12.

From this *Communion with Christ* there followeth to the faithfull many unspeakable benefits.

As first, Christ tooke by *imputation* all their sinnes and guiltinesse upon him, to satisfie *Gods Iustice* for them; and he freely gives, by *imputation*, unto us all his righteousnesse in this life, and all his right unto eternall life when this is ended: and counteth all the good or ill 2 Cor. 15. 2. Rom. 4. 15. 1 Pet. 2. 15. Phil. 3. 9.

that is done unto us, as done unto
Mat.25.35. his *owne person.*

Secondly, there floweth from
Acts 9.4. *Christs Nature* into our *nature*, u-
Mat.15.45. nited to him, the *lively spirit* and
Zach.2.8. *breath of grace*, which renueth us
Eph.4.23, to a spirituall life: and so sanctifi-
24. eth our *minds*, *wils*, and *affections*,
Rom.8.29. that we daily grow more and more conformable to the *Image of* Christ.

Thirdly, hee bestoweth upon them all *saving graces*, necessary to attaine eternall life, as the *sense of*
2 Cor.3.18 *Gods love*, the *assurance of our de-*
Ioh.15.5. *liion*, with *regeneration*, *justification*,
Ioh.1.16. and *grace to do good workes*: till wee come to live with him in his heavenly Kingdome. This should
2 Cor.8.1. teach all true Christians to keepe
4.6.7.19. themselves as the *undefiled members* of Christs holy Body, and to beware of all *uncleanesse* and *filthinesse*: knowing that they live in Christ, or rather, that Christ *liveth in them*. From this *Union* with Christ sealed unto us (by the *Lords Supper*) Saint *Paul* draweth arguments, to withdraw the *Corinthi-*

*ans*

*ans* from the pollution both of *Idolatry*, 1 *Corinth.* 10. 16. and *Adultery*, 1 *Cor.* 16. 15, 16.

Lastly, from the former Communion twixt Christ and Christians, there flowes another Communion, twixt Christians among *themselves*. Which is also lively represented by the Sacrament of the *Lords Supper*: in that the whole Church being *many*, doe all communicate of *one* bread, in that holy action, *We being many, are one bread, and one body*: for we are all partakers of that one bread, that as the bread which we eate in the Sacrament, is but *one*, though it be confected of *many* graines, so *all* the faithfull, though they be *many*, yet are they but *one mysticall body* under *one head*, which is Christ. Our Saviour prayed *five times* in that prayer which he made after his last Supper, that his Disciples might be *one*: to teach us at *once*: how much this *Vnity* pleaseth him. This *Vnion* betwixt the faithfull, is so *ample*, that no distance of place can part it,

1 Cor. 10 7.

Ioh. 17. 11. 21, 22, 23. 26.

so *strong*, that death cannot dissolve it; so *durable*, that time cannot weare it out, so *effectuall*, that it breeds a fervent love betwixt those who never saw one anothers face. And this *conjunction of soules* is tearmed the *Communion of Saints*, which Christ effecteth by six speciall meanes. First, by governing them all by one and the same *holy Spirit*. Secondly, by endning them all with one and the same *Faith*. Thirdly, by shedding abroad his *owne* a *love* into all their hearts. Fourthly, by b regenerating them all by one and the same *Baptisme*. Fifthly, by c nourishing them all with one and the same spirituall *foode*. Sixthly, by being one d quickning Head, of that one body of his Church, which hee reconciled to God *in the Body of his flesh*. Hence it was that the multitude of beleevers in the Primitive e Church, were of *one heart* and of *one soule*, in *truth*, *affection*, and *compassion*. And this should teach Christians to *love* one another; seeing they are all *members*

1 Cor. 4. 13

Eph. 4. 5.
1 Rom. 5. 5
1 Tit. 3. 5.
Eph. 4. 5.
1 Cor. 10. 17.
1 Cor. 11. 13
d Col. 1. 18. & 22.

e Act. 4. 32.

bers of the same holy and Mysticall Body, whereof *Christ* is Head. And therefore they should have all a *Christian Sympathy*, and *fellow-feeling*, to *rejoyce* one in anothers joy, to *condole* one in anothers griefe, to *bear* with one anothers infirmity: and mutually to *relieve* one anothers wants.

*Of the fourth End of the Lords Supper.*

4. *To feed the soules of the faithfull, in the assured hope of life everlasting.* For this Sacrament is a signe and pledge unto as many as shall receive the same according to Christs Institution: that hee will according to his promise, by the vertue of his *crucified* body and blond, as verily feed our soules to life *eternall*: as our bodies are by Bread and Wine nourished to this temporall life. And to this end Christ in the action of the Sacrament * *really giveth* his very *Body* and *Blond* to every faithfull Receiver. Therefore the Sacrament is called the *Communion of the Body*

* *Audio quid verba sonent, neq; enim mortis tantum ac resurrectionis suæ beneficium nobis offert Christus, sed corpus ipsum in quo passus est ac resurrexit. Concludo realiter, hoc est vere nobis in cibum dari Christi corpus ut sit animis nostris in cibum salutarem.* Calvin in Com. in 2 Cor. 11. 25. 1 Cor. 10. 16.

and bloud of the Lord. And * communication is not of things *absent*, but *present*: neither were it the *Lords Supper*, if the *Lords Body* and *Bloud* were not *there*. Christ is verily present in the Sacrament, by a *double Vnion*: whereof the first is *spirituall*, twixt Christ and the *worthy* Receiver: the second is *Sacramentall*, twixt the *Body* and *Bloud* of Christ, and the *outward signes* in the Sacrament. The former is wrought by meanes that the *same holy Spirit*, dwelling in Christ and in the *Faithfull*; [b] incorporateth the faithfull, as Members unto Christ their Head, and so makes them one with Christ, and partakers of *all the Graces*, *Holinesse*, *and eternall Glory*, which is in him: as sure and as verily as they heare the *words of the promise*, and are partakers of the outward signes of the holy Sacrament. Hence it is, that the *Will* of Christ is a true

* *Quod se nobis communicat, id fit arcana spiritus sancti virtute, quæ res locorum distantia sejunctas, ac procul dissitas non modo aggregare, sed coadunatas in vnum potest.* Calv. in 1 Cor. 11. 25.

b *Hæc (sc. corpus & sanguis Domini) accepta atque hausta, id efficiunt, ut & nos in Christo & Christus in nobis sit.* Hil. lib. 8 de Trin. *Iam corpus Christi meo corpori sociatum est, & sanguis ejus meas membras gestat.* B. Agnetis, dict. apud Amb.

Christians *will*: and the Christians *life is Christ, who liveth in him, Galathians* 2. *verse* 20. If you looke to the *things* that are united; this Vnion is *essentiall*: if to the *truth* of this Vnion; it is *reall*. If to the *manner* how it is wrought; it is *spirituall*. It is not our Faith, that makes the Body and Blood of Christ to be present: but the *Spirit* of Christ dwelling in him and us. Our *Faith* doth but *receive* and *apply* unto our soules those heavenly graces which are offered in the Sacrament.

The other, being the *Sacramentall Vnion*, is not a *Physicall* or *Locall*, but a *Spirituall* conjunction of the earthly signes, which are Bread and Wine, with the heavenly Graces, which are the *Body* and *Blood* of Christ in the act of receiving: as if by a *mutuall relation*, they were but *one* and the *same thing*. Hence it is, that in the same *instant of time, that the worthy Receiver eateth with his mouth the *Bread* and *Wine* of the *Lord*,

* *Corpus non adest, cum pane, αμα, id est, simul loco sed ὁμῶ, id est, simul tempore.*

he eateth also with the mouth of his Faith, the very *Body* and *Blood* of *Christ*. Not that [a] Christ is brought downe from Heaven to the Sacrament, but that the holy *Spirit* by the Sacrament, lifts up his mind unto Christ; not by any *local mutation*, but by a *devout affection*: so that in the holy [b] *contemplation of Faith*, he is at that *present with Christ*, *and Christ with him*. And thus believing and meditating how Christ his Body was crucified, and his precious Bloud shed for the remission of his sinnes, and the reconciliation of his Soule unto God: his Soule is hereby *more effectually fed* in the assurance of eternall Life, than Bread and Wine cannouriſh his Body to this *temporall life*. There must bee therefore of necessity in the Sacrament, both the outward signes to be *visibly* seene with the *Eyes of*

[a] *Quum cœna cœlestis sit actio, minime absurdum est Christum in cœlo manentem à nobis recipi.* Calvin 1 Cor. 11. 25.

[b] *Fidem mitte in cœlum & eum in terris tanquam præsentem tenuisti.* Aug. Epi. 3. ad Vol. *Fidem quum dico non intelligo quamlibet opinionem, sed fiduciam quæ quum audis panem esse corporis Christi, non dubitas impleri à Domino, quod verbi sonant; corpus quod neque aquam cernis; spirituale esse tibi alimentum vimque ex Christi carne vivificam in nos per spiritum diffusam.* Calvin ibid.

the Body, and the Body and Blond of Christ, to bee *spiritually discerned* with the *Eye of Faith*. But the forme, how the Holy Ghost makes the Body of *Christ* being *absent* from us in place, to bee *present* with us by our union: Saint *Paul* tearmes a *great Mystery*; such as our understanding cannot worthily comprehend. The Sacramental Bread and Wine therefore are not *bare signifying Signes*, but such as wherewith Christ doth indeed *exhibit* and *give* to every *worthy Receiver*, * not onely his Divine *vertue* and *efficacy*; but also his *very Body* and *Blond*, as verily as hee gave to his Disciples the *Holy Ghost*, by the signe of his *sacred Breath*, or *health* to the diseased, by the *Word of his mouth*, or *touch of his hand or garment*. And the *apprehension* by *faith* is more forcible, than the exquisite *comprehension* of *Sense* or *Reason*. To conclude this point: this holy Sacrament is that *Blessed Bread*, which beeing eaten, opened the eyes of the

Eph. 5. 23.

* *Ego enim non demum participare Christi bonis agnosco, postquam Christum ipsum obtinemus. Obtinetur non tantum quatenus pro nobis sactum fuisse victimam credimus: sed dum in nobis habitat, dum ejus sumus membra, ex carne ejus, dum in unam denique & vitam & substantiam (ut ita loquar) cum ipso coalescimus.* a Calvin.

a *Em-*

a Luk.24. 30,31.
b 1 Cor.12. 13.
c 1 Sam. 14:27.
d Judges 7.13.
e 1 Kings 18.6,7.
f Psal.78. 24,25. Num.16. 35.
g Ioh.6.32. 35.49,50.
h Ioh.6. 55,58.
i Ioh.6.34.

a Emmaüs that they knew Christ. This is that Lordly Cup, by which b we are all made to drinke into one Spirit. This is that Rocke, flowing with c honey, that reviveth the fainting spirits of every true Ionathan, that tastes it with the mouth of Faith. This is that d Barley Loafe, which tumbling from above, strikes downe the Tents of the Midianites of infernall darkenesse. Elias Angelicall e Cake and water preserved him forty dayes in Horeb: and f Manna (Angels food) fed the Israelites forty yeeres in the wildernesse: but this is that g true Bread of life, and heavenly Manna, which if we shall duely eate, will nourish our Soules for ever unto life h eternall. How should then our Soules make unto Christ that request from a spirituall desire, which the Capernaites did from a Carnall motion? i Lord, evermore give us this bread?

## The fifth End of the Lords Supper.

5. To be an assured pledge unto

ne of our Resurrection. The Resurrection of a Christian is twofold; First, the [a] spirituall Resurrection of our Soules, in this life, from the death of sinne, called the first resurrection: because that by the Trumpet-voice of Christ, in the preaching of the Gospell, we are raised from the death of sinne, to the life of grace: [b] Blessed and holy is he (saith Saint John) who hath part in the first Resurrection: for on such, the second death hath no power: The [*] Lords Supper is both a meane and a pledge unto us, of this spirituall and first Resurrection. [c] He that eateth me, even he shall live by me. And then we are [d] set to sit at the Table with Christ, when like Lazarus, we are raised from the death of sin, to newnesse of life.

[a] Rom. 6. 5, 11.

[b] Apoc. 20. 6.

[*] Hinc apud priscos Sacramentum baptismi appellabatur, Salus, Sacramentum vitæ & Dominici corporis, Vita-Aur. lib. 1 de peccatorum remissione, c. 24. [c] Ioh. 6. 57. [d] Ioh. 12. 1.

The truth of this first Resurrection will appeare by the motion wherewith they are internally moved: for if, when thou art moved to the duties of Religion, and practice of Piety; thy heart answereth

[a] *Emmaites* that they *knew Christ*. This is that *Lordly Cup*, by which [b] *we are all made to drinke into one Spirit*. This is that *Rocke*, *flowing with* [c] *honey*, that reviveth the fainting spirits of every true *Jonathan*, that tastes it with the mouth of *Faith*. This is that [d] *Barley Loafe*, which *tumbling from above*, strikes downe the Tents of the *Midianites* of infernall darkenesse. *Elias* Angelicall [e] *Cake* and *water* preserved him forty dayes in *Horeb*: and [f] *Manna* (*Angels food*) fed the *Israelites* forty yeeres in the wildernesse: but this is that [g] *true Bread of life*, and heavenly *Manna*, which if we shall *duely* eate, will nourish our Soules *for ever* unto life [h] *eternall*. How should then our Soules make unto Christ that request from a *spirituall* desire, which the *Capernaites* did from a *Carnall* motion? [i] *Lord, evermore give us this bread*?

a Luk. 24. 30, 31.
b 1 Cor. 12, 13.
c 1 Sam. 14. 27.
d Iudges 7. 13.
e 1 Kings 18. 6, 7.
f Psal. 78. 24, 25. Num. 16. 35.
g Ioh. 6. 32. 35. 49, 50.
h Ioh. 6. 55, 58.
i Ioh. 6. 34.

*The fift End of the Lords Supper.*

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The truth of this first Resurrection will appeare by the motion wherewith they are internally moved: for if, when thou art moved to the duties of Religion, and practice of Piety; thy heart answereth

a Ioh. 5. 25. Rom. 6. 4. 5, 12.

b Apo. 20. 6.

* *Hinc apud priscos Sacramentum baptismi appellabatur*, Salus, *Sacramentum vero Dominici corporis*, Vita. Aug. lib. 1 *de peccatorum merit.* c. 24.

c Ioh. 6. 57.

d Ioh. 17. 2

wereth, with *Samuel*: *Here I am: speake Lord, for thy servant heareth:* And with *David*, *O God, my heart is ready.* And with *Paul*, *Lord what wilt thou have me to doe?* Then surely, thou art raised from the death of sinne, and hast thy part in the *first Resurrection*; but if thou remaineſt ignorant of the true grounds of Religion, and findeſt in thy selfe a kind of secret loathing of the exercises thereof, and must be drawne, as it were against thy will, to doe the workes of Piety, &c. then surely thou hast *but a name that thou liveſt, but thou art dead*, as Christ told the *Angell* of the *Church of Sardis*, and thy soule is but as salt to keepe thy body from stinking.

1 Sam. 3. 10
Psal. 108. 1
Acts 9. 9.
Apo. 3. 1.

Secondly, the *corporall* resurrection of our bodies at the last day, which is called the *second resurrection*, which freeth us from the first death. *He that eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him up at the last day.* For this Sacrament a signifieth and sealeth

a Ioh. 6 54.

sealeth unto us, that *Christ dyed* and *rose againe* for us, and that his [b] flesh *quickneth* and *nourisheth* us unto eternall life, and that therefore our bodies shall surely bee raised to eternall life at the last day. For seeing our *head* is risen: all the *members* of the body shall likewise surely rise againe. For how can those bodies which (being the *weapons of righteousnesse*, Rom. 16. 13. *Temples of the Holy Ghost*, 1 Cor. 6. 19. and *Members of Christ*) have beene *fed* and *nourished* with the *Body* and *Blood* of the *Lord of life*: but be raised up againe at the Last day? And this is the cause that the bodyes of the Saints, being dead, are so reverently buryed and laid to sleepe in the *LORD*. And

[b] *Hinc panis & vinum à veteribus nominantur symbola resurrectionis.* Con. Nicæn.

*Ioh. 6. 51. Caro Christi non in sese, sed in verbo ipsi hypostatice unito, vivifica est,* Cir. in Ioh. 10. 13. *Et quia est propria caro verbi ei unita vivificantis.*

Synod. Eph. *directa fide ad* Reginas. *Vivificat.* 1. *ratione meriti obedientiæ, quia Christi caro pro credentibus oblata fuit in sacrificium,* 2. *ratione copulationis nostræ cum Christo, quia non possumus ad Deum vitæ fontem pertingere, nisi carne illa Christi mediante, & quatenus carni illi quasi membra sumus insiti. Caro non prodest.* Ioh. 6. 63. *i. carnalis opinio non conveniens cum mysterio manducationis carnis Christi.* * *Quo modo negant carnem capacem esse resurrectionis quæ sanguine & corpore Christi nutritur?* Iren. lib. 4 cap. 34.

their

their *buriall places* are tearmed the [a] *beds* and *dormitories* of the *Saints*. The Reprobates shall arise at the last day; but by the Almighty power of Christ, as he is *Iudge*, bringing them as malefactors out of the Goale, to receive their sentence, and deserved execution: but the Elect shall arise by vertue of *Christs Resurrection* and of the Communion which they have with him, as with their *Head*. And *his* resurrection is the [b] *cause* and *assurance of ours*. The [c] *Resurrection* of Christ, is a Christians particular faith: the *Resurrection* of the *dead*, is the *Childe of Gods* chiefest *confidence*. Therefore Christians in the Primitive Church, were wont to salute one another in the morning with these Phrases: [d] *The Lord is risen*: and the other would answer; *True, the Lord is risen indeed.*

[a] Isay 26. 19, 20.

[b] *Christi resurrectio in qua nostra initiatur, communis resurrectionis Fides jussa est.* Theod. d *Mortuum esse Christum tria Pagani exedunt; resurrexisse verò propria Fides est Christianorum.* Aug. l. 16. contra Faust. cap. *Tota fiducia Christianorum est resurrectio mortuorum.* Terr. lib. 5. de resurrect. Carn.

[c] [illegible]

[d] ὁ κύριος ἀνέστη ὡς ἀληθῶς ἀνέστη.

The

## The sixth End of the Lords Supper.

6. *To seale unto us the assurance of everlasting life?* Oh what more wished or loved, than *life?* Or what doe all men naturally more either feare or abhorre than *death?* Yet is this *first death nothing*, if it be compared with the *second death*: neither is this life any thing worth, in comparison of the life to come. If therefore thou desirest to be assured of eternall life, prepare thy selfe to be a worthy receiver of this *blessed Sacrament*. For our Saviour assureth us, *That if any man eate of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.* He therefore who *duly* eateth of this holy Sacrament, may *truly* say, not onely *Credo vitam æternam*, I beleeve life everlasting: but also, *Edo vitam æternam*, I eate life everlasting. And indeed this is the *true Tree of Life*, which God hath planted in the middest of the *Paradise of the Church*:

*Omnium terribilium terribilissimum mors*, Arist.

Ioh. 6. 51.

Apoc. 2.7. *Church*: And whereof he hath promised *to give every one that overcommeth, to eate.* And this tree of life, by infinite degrees excelleth the *tree of life* that grew in the *Paradise of Eden*; for that had his root in the *earth*, this from *Heaven*; that gave but life to the *body*, this to the *soule*; that did but preserve the life of the *living*, this restoreth life to the *dead*. The *leaves of this Tree heale the Nations* of beleevers, and it yeelds *every moneth a new manner of fruit*, which nourisheth them to life everlasting. Oh, blessed are they who often eat of this Sacrament! at least, *once every moneth*, taste a new of this renewing fruit, which Christ hath prepared for us at his Table to heale our infirmities, and to confirme our beliefe of life everlasting.

Apoc. 22. 6.

*Milites Sacramento erant juravi & obstricti ad prestandam soli imperatori fidelitatem & obedientiam*

## *Of the seventh End of the Lords Supper.*

7. To binde all *Christians*, as it were, by an *oath of fidelity*, to serve the one onely true God; and to admit

admit no other *propitiatory sacrifice for sinnes*, but that *one reall sacrifice* which by his death Christ *once offered*, and by which hee finished the *sacrifices of the Law*, and effected *eternall redemption and righteousnesse* for all beleevers. And so to remaine for ever a publike marke of *profession*, to distinguish Christians from all Sects and false Religions. And seeing that in the Masse there is a *strange Christ* adored, not hee that was *borne* of the *Virgin Mary*: but one that is made of a *Wafer Cake*; and that the offering up of this *Breaden god* is thrust upon the *Church*, as a *propitiatory Sacrifice for the Quicke and the Dead*: all true Christians upon the danger of *wilfull perjury* before the *Lord thiefe Iustice* of Heaven and Earth, are to detest the Masse, as the idoll of Indignation, which is most derogatory to the all-sufficient world-saving merits of *Christs* Death and Passion. For by receiving the Sacrament of the *Lords Supper*, wee all sweare that all *reall Sacrifices*

are

are ended by our Lords death: and that his *body* and *blood* once crucified and shed, is the *perpetuall food* and nourishment of our soules.

2. *How to consider thine owne unworthinesse.*

A Man shall best perceive his owne *unworthinesse*, by examining his life according to the *tenne Commandements* of Almighty God. Search therefore what duties thou hast *omitted*, and what *vices* thou hast *committed*, contrary to *every one* of the Commandements: remembring that without *repentance* and *Gods mercy* in Christ, the *Curse of God* (containing all the miseries of this life, and everlasting torments in hell fire, when this is ended) is due to the breach of the least of Gods Commandements. And having taken a *due survey* both of thy sins and miseries, retire to some secret

Deut. 27. 26. Gal. 3. 10.

place,

place, and there putting thy selfe in the sight of the *Iudge*, as a guilty *malefactor* standing at the Barre to receive his sentence, bowing thy *knees* to the *earth*, smiting thy *breast* with thy *fists*, and bedewing thy *cheekes* with thy *teares*, confesse thy sins and humbly aske him mercy and forgivenesse, in these, or the like words.

*An humble confession of sinnes, to be made unto God before the receiving of the holy Communion.*

O God and heavenly Father, when I consider the goodnesse which thou hast ever shewed unto me, and the wickednesse which I have *committed against heaven and against thee*, I am ashamed of my selfe, and confusion seemes to cover my face as a veile; for which of thy *Commandements* have I not transgressed? O Lord, I stand here guilty of the breach of all thy

Luke 15.

The first Commandement. Deut.6 5. Mat.12. 37,38. Levit.19. 14. Psal.22. 5, 6. Psal.38.8.

thy holy Lawes. For the love of my heart hath not so entirely cleaved unto thy Majesty, as to *vaine* and earthly things; I have not *feared* thy *judgements* to deterre me from sinnes, nor trusted to thy *promises*, to keepe mee from doubting of my *temporall*, or from *despairing* of mine eternall state. I have made the rule of thy divine worship, to bee *what my minde thought fit*, not *what thy Word prescribed*; finding my heart more prone to remember my *blessed Saviour* in a *painted Picture of mans device*: rather then to behold him *crucified* in his *Word* and *Sacraments* after his owne ordinance. Where I should never use thy *name* (whereat *all knees doe bow*) but with *religious reverence*, nor any part of thy worship, without due *preparation* and *zeale*: I have blasphemously abused thy holy name to *rash* and *customary* oathes; yea, I have used oathes by thy *sacred name*, as false covers of my filthy sinnes. And I have bin present at thy service often-times

The second Commandement. Deut.12. 31. Mat.19,9.

Gal.3.1.

The third Commandement. Phil.2.10. Eccl.4.17. 1 Kings 19 10. Ier.5.2. Here confesse thy rash and false swearing.

more for *ceremony* than *conscience*, and to *please men* more than to *please* thee my gracious God.

Where I should sanctifie thy *Sabbath day*, by being present at the *publike exercises* of the *Church*, and by *meditating privately* on the *word* and *workes* of God, and by *visiting* the *sicke*, and *relieving* of my *poore brethren*: alas, I have thought those holy Exercises a *burden*, because they hindred my *vaine sports*: yea, I have spent many of thy Sabbaths in my owne *prophane pleasures*, without being present at any part of thy *divine worship*.

*The fourth Commandement.* Act. 20. 7. 1. Cor. 16. 2

Here confesse thy travelling on the Sabbath, & thy leaving the holy exercise, to go to sporting or feasting.

Where I should have given all due reverence to my *Naturall*, *Ecclesiasticall*, and politicke Parents, I have not shewed that measure of duty and affection to my Parents, which their *care* and *kindnesse* hath deserved. I have not had thy *Ministers* in such *singular love for their workes sake*, as I ought, but I have *taunted* at their *zeale*, and *hated* them because they reproved mee *justly*. And I have carried my selfe con-

*The first Commandement.* 1 Thes. 5. 13. Gal. 4. 15.

thy holy Lawes. For the love of my heart hath not so entirely cleaved unto thy Majesty, as to *vaine* and earthly things; I have not *feared* thy *judgements* to deterre me from sinnes, nor trusted to thy *promises*, to keepe mee from doubting of my *temporall*, or from *despairing* of mine eternall state. I have made the rule of thy divine worship, to bee *what my minde thought fit*, not *what thy Word prescribed*; finding my heart more prone to remember my *blessed Saviour* in a *painted Picture of mans device*: rather then to behold him *crucified* in his *Word* and *Sacraments* after his owne ordinance. Where I should never use thy *name* (whereat *all knees doe bow*) but with *religious reverence*, nor any part of thy worship, without due *preparation* and *zeale*: I have blasphemously abused thy holy name to *rash* and *customary* oathes; yea, I have used oathes by thy *sacred name*, as false covers of my filthy sinnes. And I have bin present at thy service often-times

*The first Commandement.* Deut. 6 5. Mat. 12. 37, 38. Levit. 19. 14. Psal. 22. 5, 6. Psal. 38. 8.

*The second Commandement.* Deut. 12. 32. Mat. 19. 9.

Gal. 3. 1.

*The third Commandement.* Phil. 2. 10. Eccl. 4. 17. 1 Kings 19 10. Ier. 5. 2.

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*The fourth Commandement.* Act. 20.7. 1. Cor. 16.2. Here confesse thy travelling on the Sabbath, & thy leaving the holy exercise, to go to sporting or feasting. *The first Commandement.*

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1 Thes. 5. 13. Gal. 4. 15.

Here confesse thy disobedience to thy Parents, Ministers, Magistrates, Masters or Tutors *The fifth Commandement.*

contemptuously against thy *Magistrates* and *Ministers*, though I knew that it is *thine ordinance*, that I should be obedient unto them.

Where I should bee [a] *slow* to *wrath*, and [a] *ready to forgive offences*, and not suffer the *Sunne to goe downe upon my wrath*, but to *doe good for evill*, *loving my very enemies for thy sake*: Ialas, for *one sorry word*, have burst out into open *rage*, and harbouring thoughts of mischiefe in my heart, I have preferred to *feed* on *mine owne malice*, rather than to *eate* of thy *holy Supper*.

[a] Pro. 19. 11.
[a] Eph. 4. 31 Mar. 5. 44.

Where I should keepe my *mind* from all *filthy lusts*, and my *Body* from all *uncleannesse*: O Lord, I have defiled both, and made my *heart* a *Cage* of all impure thoughts, and my *mind* a very *Sty* of the uncleane Spirit. Yea, the *remedy* which thou (Lord) hast ordained

Here confesse thy hastinesse and fury, & if thou hast beene any way the cause of any mans death unjustly or cruelly.

*The seventh Commandement.* 1 Thes. 4. 3. &c. Rom 6. 13. Here confesse unto God thy secret pollutions, fornication, or adultery, if Sathan hath so farre prevailed over thee.

for

for *incontinency*, could not *containe* me within the bounds of *Chastity*: for by doating on *beauty*, whose ground is but *dust*, Satan hath *bewitched* my flesh to lust after *strange* flesh.

Where I should have lived in *uprightnesse*, giving every man his due, being contented with mine *owne* estate, and living conscionably in my lawfull Calling, should bee ready (according to mine abilitie) to lend and give unto the poore: O Lord, I have by *oppression*, *extortion*, *bribes*, *cavillation*, and other *indirect dealings*, under pretence of my *calling* and *Office*, robbed, and purloyned from my fellow Christians: yea, I have received and suffered Christ, where I was trusted, many a time in his poore members, to stand *hungry*, *cold* and *naked* at my doore, and *hungry*, *cold* and *naked* to goe away succourlesse, as hee came; and when the leanenesse of his cheekes pleaded pitty, the hardnesse of my heart would shew no compassion.

*The eighth Commandement.* Eph. 4. 28. Luke 6. 34 35. Lev. 25. 35.

Here confesse if thou hast secretly stolne, or openly robbed any thing, or hast detained from any fatherlesse childe that which is his by right.

The ninth Commandement. Zach.8.16. Mat.10.16 1 Cor.13.7 Mat.1.18. 19. Psa 50.20 Isa.15 3. Here confesse if thou hast belyed or slandered thy neighbour, or not spoken the truth to cleare his innocency, when thou wast called thereto. Tit.1.12.

The tenth Commandement. Heb.13.5. 1 Tim.6.6 Phil.4.11, 12.

Where I should have made conscience to *speake the truth in simplicitie*, without any falsehood, *prudently* judging aright, and charitably construing all things in the best part; and should have defended the *good name* and *credit* of my neighbour: alas (vile wretch that I am) I have belyed and *slandered* my fellow brother, and as sonne as I *heard* an *ill report*, I made my *tongue* the *instrument* of the *Devill*, to blazon that abroad unto others, before I knew the truth of it my selfe, I was so farre from speaking a *good word*, in defence of his *good name*: that it tickled my heart in secret, to heare one that I envyed to be taxed with such a blemish; though I knew, that otherwise the graces of God shined in him in abundant measure. I made *jests* of *officious* and *advantage* of *pernicious* lies: herein shewing my selfe a right *Cretian*, rather than an upright *Christian*.

And lastly (O Lord) where I should have rested *fully contented* with

with that *portion* which thy Majesty thought meetest to bestow upon mee in this *Pilgrimage*: and rejoyced in *anothers* good as in mine *owne*: alas, my life hath beene nothing else but a *greedy lusting* after this neighbors *house*, and that neighbours *land*: yea, secretly wishing such a man dead, that I might have his *living* or *office*, coveting rather those things which thou hast bestowed on another, rather than being thankefull for that which thou hast given unto my selfe. Thus I, O Lord, who am a *carnall sinner*, and *sold under sinne*, have transgressed all thy holy and spirituall Commandements, from the *first* to the *last*, from the *greatest*, unto the *least*, and here I stand guilty before thy judgment seat, of all the breaches of all thy lawes, and therfore lyable to thy *curse*, and to all the miseries that *Justice* can powre forth upon so *cursed* a creature. And whither shall I goe for deliverance from this misery? *Angels* blush at my rebellion, and will not helpe

me: *Men* are guilty of the like *transgression*, and cannot helpe themselves. Shall I then despaire with *Cain*, or make away my selfe with *Iudas*? No Lord: for that were but to end the miseries of this life, and to begin the endlesse torments of hell: I will rather appeale to thy *Throne of grace*, where mercy *raignes* to pardon *abounding* sinnes, and out of the *depth* of my *miseries*, I will cry with *David* for the *depth* of thy *mercies*. *Though thou shouldest kill mee with afflictions, yet will I*, like *Iob*, *put my trust in thee*. Though thou shouldest drowne mee in the Sea of thy displeasure, with *Ionas*, yet will I catch such hold on thy mercy, that I will bee taken up dead, clasping her with both my hands. And though thou shouldest cast me into the *bowels* of *Hell*, as *Ionas* into the *Belly* of the *Whale*: yet from thence would I cry unto thee; *O God the Father of Heaven, O Iesus Christ the Redeemer of the world, O holy Ghost my Sanctifier, three Persons, and one*

Heb. 4.

Ps. 130. 1.

Iob 13. 15.

Ion. 2. 2.

*eternall*

*eternall God; have mercy upon mee a miserable sinner.* And seeing the *goodnesse* of thine owne nature first moved thee to send thine *onely begotten Sonne* to die for my sinnes, that by his death I might be reconciled to thy Majesty: O reject not now my penitent Soule, who being *displeased* with her selfe for sinne, desireth to returne to serve, and *please* thee in newnesse of life; and reach from heaven thy helping hand to save mee thy poore servant, who am (like *Peter*) ready to *sinke* in the *Sea* of my sinnes and misery. Wash away the *multitude* of my sinnes, with the merits of that *blood* which I beleeve that thou hast so abundantly shed for penitent sinners.

And now that I am to receive this day the *blessed Sacrament* of thy precious *Body* and *Blood*; O Lord I beseech thee, let thy holy Spirit, by thy Sacrament, seale unto my soule, that by the merits of thy death and Passion, all my sinnes are so freely and fully remitted, and

given, that the curses and judgements, which my sinnes have deserved, may never have power either to *confound* mee in this life, or to *condemne* me in the world which is to come. For my stedfast faith is, that *thou hast dyed for my sinnes, and risen againe for my justification.* This I beleeve, *O Lord helpe mine unbeliefe.* Worke in mee likewise, I beseech thee, an *unfeined* Repentance, that I may heartily bewaile my former sinnes, and *loathe* them, and serve thee henceforth in *newnesse of life*, and greater measure of holy devotion. And let my soule never forget the infinite love of so sweet a Saviour, that hath laid downe his life to redeeme so vile a *sinner.* And grant, Lord, that having received these seales and pledges of my *Communion* with thee; thou mayest henceforth so dwell by thy *Spirit* in mee, and I so live by *Faith* in thee, that I may carefully walke all the dayes of my life, in *godlinesse* and *piety* towards thee, and in Christian *love* and *charity*,

Rom. 4. ult.

rity towards all my Neighbours: that living in thy *feare*, I may dye in thy *favour*, and after *death* bee made partaker of *Eternall life*, through *Iesus Christ*, my Lord and onely Saviour, *Amen*.

### 3. *Of the meanes whereby thou maist become a worthy Receiver.*

THese *meanes* are duties of two sorts: the former respecting God; the latter our *Neighbour*. Those which respect GOD, are three: First, *sound Knowledge*: Secondly, *true Faith*: Thirdly *unfained Repentance*. That which respecteth our *Neighbour*, is but *one*, *sincere Charity*.

#### 1. *Of sound Knowledge, requisite in a worthy Communicant.*

Heb. 6. 1, 2. Joh. 17. 3. 1 Tim. 2. 4. 1 Cor. 12. 29. 2 Cor. 13. 5.

*Sound Knowledge* is a *sanctified understanding of the first Principles of Religion*. As first *of the Trinity of Persons in the Vnity of the Godhead*. Secondly, *of the Creation of*

*Man, and his Fall.* Thirdly, *of the Curse and misery due to sinne.* Fourthly, *of the Natures and Offices of Christ and redemption by faith in his death, especially of the doctrine of the Sacraments, sealing the same unto us*: for as an *house* cannot bee built, unlesse the *foundation* be first laid; no more can *Religion* stand, unlesse it bee first grounded upon the *certaine knowledge* of Gods Word. Secondly, if we know not Gods Will, wee can neither *believe* nor doe the same. For as worldly businesses cannot bee done but by them who have skill therein, so without knowledge must men bee much more ignorant in *divine* and *spirituall matters.* And yet in *temporall things* a man may doe much by the *light of Nature*: But in *religious mysteries*, the more wee relie upon *naturall reason*, the further wee are from comprehending *spirituall truth.* Which discovers the *fearefull* estate of those who *receive* without *knowledge*, and the more carefull estate of those *Pastors* who

1 Cor. 2. 14. Rom. 8. 7.

who *minister* unto them without *Catechising*.

2. *Of sincere Faith, required to make a worthy Communicant.*

*Sincere faith* is not a bare knowledge of the Scriptures, and first grounds of Religion, (for that *Devils* and *Reprobates* have in an excellent measure, and doe beleeve it and *tremble*) but *a true perswasion, as of all those things whatsoever the Lord hath revealed in his Word: so also a particular application unto a mans owne soule, of all the promises of mercy which God hath made in Christ to all beleeving sinners.* And consequently, that *Christ and all his merits doe belong unto him as well as to any other.* For first, if wee have not the *righteousnesse of Faith*, the Sacrament *saies nothing* unto us; and *every man in the Lords Supper receiveth so much as hee beleeveth.* Secondly, because that without Faith we communicating on *earth*, cannot apprehend Christ in *Heaven*. For as he *dwelleth in us by Faith*, so by

Iam. 3. 19. Heb. 4. 2.

Rom. 4, 11

Eph. 3. 17.

by *faith* we must likewise *eate him*. Thirdly, because that *without faith* we cannot be perswaded in our consciences that our receiving is acceptable unto God.

Heb.11.6
Rom.14.23

### 3. Of unfeigned repentance requisite for a true Communicant.

Isay 55.7
Eze.33.11
Act.26.29
Act 3.19.
Luke 2.74, 75.

*True repentance is a holy change of the minde, when upon the feeling sight of Gods mercy, and of a mans owne misery, hee turneth from all his knowne and secret sinnes, to serve God in holinesse and righteousnesse all the rest of his daies.* For as hee that is glutted with *meate*, is not apt to eate *bread*: so hee that is stuffed with *sinnes*, is not fit to receive *Christ*. And a *conscience* defiled with wilfull *filthinesse*, makes the use of all *holy things unholy* unto us. Our sacrificed spotlesse Passeover cannot be eaten with the sowre leaven of malice and wickednesse, saith *Paul*. 1 *Cor.*5.8. Neither can the old bottles of our corrupt and impure consciences, retaine the new Wine of Christs precious blood, as our

Hab.2.13, 14.
Tit. 1.15.

Saviour

Saviour saith, *Marke* 2 22. We must therefore truly repent, if wee will be worthy partakers.

*4. The duty to be performed in respect of our Neighbour, is*

*Charity.*

*Charity is a hearty forgiving of others who have offended us, and after reconciliation, an outward unfained testifying of the inward affections of our hearts by gestures, words and deeds, as oft as we meet, and occasion is offered.* For first: without *love* to our neighbour, *no sacrifice is acceptable* unto God. Secondly, because one *chiefe end* wherefore the *Lords Supper* was ordained is, to *confirme* Christians *love* one towards another. Thirdly, no man can assure himselfe that his *owne sinnes* are forgiven of God, if his heart cannot yeeld to forgive the faults of men that have offended him. Thus farre of the *first sort* of duties which wee are to performe before we come to the Lords Table, called *Preparation.*

Mat. 5. 23, 24.

Iohn 13. 14. 34. 35.

Mat 6. 12. 14, 15. & 18. 35.

2. Of

2. *Of the second sort of duties which a worthy Communicant is to performe at the receiving of the Lords Supper, called Meditation.*

THis Exercise of spirituall *Meditation* consists in divers points.

First, when the *Sermon* is ended, and the *Banquet* of the *Lords Supper* begins to bee celebrated, meditate with thy selfe how thou art invited by Christ to bee a Guest at his *holy Table*, and how lovingly hee inviteth thee; *Hoe, every one that thirsteth, come yee to the waters of life, &c. Come, buy wine and Milke, without money, and without price: eate ye that which is good, let your soule delight it selfe in fatnesse: Take ye, eate ye: This is my body, which was broken for you; drinke yee all of this; for this is my blood which was shed for the remission of your sinnes.* What greater *honour* can be vouchsafed than to bee admitted to sit at the Lords owne

Mat. 22. 1 Pet. 1. Is. 55 1, 2.

Mat. 26. 26, 27, 28, &c.

Table

Table? What *better fare* can bee afforded, than to feed of the *Lords* owne Body and Blood? If *David* thought it to be the greatest favour that he could shew unto good *Barzillai*, for all the kindnesse that hee shewed unto him in his troubles, to *offer* him, *that he should feed with him at his owne Table in Ierusalem*; how much *greater favour* ought we to account it, when *Christ doth indeed feed us in the Church, at his owne Table, and that with his owne most holy body and blood*? 2 Sam. 19. 33.

Secondly, As *Abraham*, when hee went up to the Mount, to sacrifice *Isaac* his Sonne; left his servants beneath in the Valley: so when thou commest to the *Spirituall Sacrifice of the Lords Supper*, lay aside all *earthly thoughts* and *cogitations*: that thou maist wholly contemplate of *Christ*, and offer up thy *Soule* unto him, who sacrificed both his *Soule* and *Body* for thee. Gen. 22. 5

Thirdly, meditate with thy selfe, how *precious* and *venerable* is the

Body

*Body* and *Blood* of the *Sonne of GOD*, who is the *Ruler* of Heaven and earth, the Lord, at whose becke the *Angels* tremble, and by whom both the quicke and dead shall bee judged at the last day, and thou among the rest. And how that it is hee, who having beene *crucified* for thy sinnes, offereth now to be received by faith into thy soule. On the other side, consider how *sinnefull a Creature* thou art; how altogether *unworthy* of so holy a *Guest*: how *ill deserving* to taste of such *sacred food*, having beene *conceived* in *filthinesse*, and *wallowing* ever since in the mire of *Iniquity*: bearing the *Name* of a *Christian*, but doing the *workes* of the *Devill*; adorning Christ with an * *Ave Rex* in thy mouth, but *spitting Oathes* in his face, and *crucifying* him anew with thy *graceless actions*.

* Haile King.

Fourthly, ponder then, with what face dareſt thou offer to touch *so holy* a Body, with such defiled hands? or to *drinke such precious* Blood with so lewd and *lying* a mouth?

mouth: or to lodge so *blessed* a Guest in so *uncleane* a stable? For if the *Bethshemites* were slaine, for but looking *irreverently* into the *Arke of the Old Testament*, what Judgement maist thou justly expect, who with such impure eyes and heart, art come to see and receive the *Arke* of the New Testament, in which *dwelleth all the fulnesse of the Godhead, bodily*? Col. 2. 3. 9.

If *Vzza* for but *touching* (though not without zeale) the *Arke* of the Covenant, was *stricken* with *sodaine death*: what *stroke* of *Divine Iudgement*, maist thou not feare: that so *rudely*, with *uncleane* hands, doest presume to handle the *Arke* of the *eternall Testament, wherein are hid all the treasures of wisedome and knowledge*? 2 Sam. 6. 7.

If *Iohn Baptist* (the holiest man that was borne of a woman) thought himselfe *unworthy* to beare his shooes; O Lord, how unworthy is such a *prophane wretch*, as thou art, to eate his *Holy flesh*, and to *drinke his precious blood*? Mat. 3. 11.

If

If the blessed Apostle Saint *Peter*, seeing but a *glimpse* of Christs Almighty *Power*, thought himselfe *unworthy* to *stand* in the *same Boate* with him; how *unworthy* art thou to *sit* with Christ at the *same Table*, where thou maist behold the *infiniteneſſe* of his *Grace* and *Mercy* displayed?

Mat. 8. 8. If the *Centurion* thought that the *roofe of his house* was not worthy to harbour so divine a Guest, what roome can there bee fit under thy *ribs*, for *CHRISTS Holineſſe* to dwell in?

If the *Blood-issued* sicke woman feared to touch the *Hemme of his Garment*; how shouldest thou *tremble* to eate his *flesh*, and to drinke his *all-healing-blood*?

Yet if thou commest humbly, in *Faith*, *Repentance* and *Charity*, abhorring thy sinnes past, and purposing unfainedly to amend thy life henceforth, let not thy former sinnes affright thee; for they shall never be laid unto thy charge: and this Sacrament shall seale unto thy

thy soule, that all thy sinnes and the *Iudgements* due unto them, are fully pardoned, and cleane washed away by the *blood* of *Christ*. For, this Sacrament was not ordained for them who are *perfect*, but to helpe *penitent* sinners unto *perfection*. Christ came, *not to call the righteous, but sinners to Repentance*. And he saith, that *the whole need not the Physitian, but they that are sicke*; *Those* hath Christ *called*, and when they *came*, *them* hath he ever *helped*. Witnesse the whole Gospell, which testifieth, that not one sinner, who came to Christ for mercy, went ever away without his errand. *Bathe* thou likewise thy *sicke soule* in this *Fountaine of Christs blood*, and doubtlesse according to his *promise*, *Zach.* 13. 1. thou shalt be healed of all thy sinnes and uncleanesse. Not sinners therefore, but they who are unwilling to repent of their sinnes, are debarred this Sacrament.

Mat. 9. 12, 13. Mat. 11, 28.

Fifthly, meditate that CHRIST left his Sacrament unto us as the

*chiefe*

chiefe token and pledge of his love: not when wee would have made him a King, Ioh. 6. 15. (which might have seemed a requitall of kindeneſſe) but when Iudas, and the High Prieſts were conſpiring his death, (therefore wholly of his meere favour.) When Nathan would ſhew David how entirely the poore man loved his ſheepe that was killed by the rich man: he gave her (ſaith hee) to eate of his owne morſels, and of his owne cup to drinke, 2 Sam. 12. 3. and muſt not then the love of Chriſt to his Church bee unſpeakeable, when hee gives her his owne fleſh to eate, and his owne blood to drinke, for her ſpirituall and eternall nouriſhment? If then there bee any love in thine heart, take the Cup of Salvation into thy hand, and pledge his love with love againe, Pſal. 116. 11.

Sixthly, when the Miniſter beginneth the holy conſecration of the Sacrament, then lay aſide all praying, reading, and all other cogitations whatſoever; and ſettle thy

thy meditations onely upon those holy *actions* and *rites*, which according to *Christs institution*, are used in and about the holy Sacrament: For it hath pleased God, (considering our weakenesse) to appoint those rites as meanes the *better* to lift up our mindes to the serious contemplation of his *Heavenly Graces*.

When therefore thou seest the Minister *putting apart Bread*, and *Wine* on the *Lords Table*; and *consecrating* them by *Prayers* and the rehearsall of *Christs institution*, to bee a holy *Sacrament* of the blessed *Body* and *Blood* of *Christ*; then *meditate*, how GOD the Father, of his *meere love* to mankinde, *set apart*, and *sealed* his *onely begotten Sonne*, to bee the *Allsufficient meanes*, and *onely Mediatour* to *redeeme* us from *sinne*, and to *reconcile* us to his *grace*, and to *bring* us to his *glory*.

When thou seest the Minister *breake* the *Bread*, being blessed; thou must meditate, that *Jesus*

*Christ*

*Christ* the eternall Sonne of GOD, was put *to death*, and his blessed *soule* and *body* (with the sense of Gods anger) *broken asunder* for thy sinnes: as *verily*, as thou now seest the holy Sacrament to bee broken before thine eyes. And withall call to minde the hainousnesse of thy sins, and the greatnesse of Gods hatred against the same: seeing *Gods Iustice* could not be *satisfied*, but by such a *Sacrifice*.

When the Minister hath blessed and broken the Sacrament, and is addressing himselfe to distribute it; then meditate, *That the King* (who is the Master of the Feast) *stands at the Table, to see his Guests*; and looketh upon thee, whether thou hast on thee thy *Wedding Garment*. Thinke, also that all the holy [a] *Angels* that *attend* upon the *Elect* in the *Church*, and [b] doe *desire to behold the celebration of these holy Mysteries*, doe observe thy reverence and behaviour. Let thy soule therefore, whilest the Minister bringeth the Sacrament unto

Mat. 22. 11. This wedding Garment is righteousnesse and true holinesse. Apoc. 20. 8 Eph. 4. 24.

[a] 1 Cor. 11 10. Eph. 1. ult.

[b] 1 Pet. 1. 12.

unto thee, offer this, or the like short Soliloquie unto Christ.

## *A sweet soliloquie to bee said betwixt the consecration and receiving of the Sacrament.*

*IS it true indeed, that God will dwell on earth? Behold the Heaven, and the Heaven of Heavens are not able to containe thee: How much more unable is the soule of such a sinfull Caytife as I am, to receive thee?* 1 Kin. 8. 27.

But seeing it is thy blessed pleasure to come thus to [a] *sup* with me, and to [b] *dwell* in mee: I cannot for joy but burst out and say, *What is man that thou art so mindfull of him, and the Sonne of Man, that thou so regardest him?* What favour soever thou vouchsafest mee in the abundance of thy *Grace*, I will freely *confesse* what I am in the *wretchednesse* of my *Nature*. I am in word, a *carnall* Creature, whose very soule is [c] *sold under sinne*: [a] Apo. 3. 20. [b] Iohn 14. 23. [c] Rom. 7. 14.

d Verse 24.
e Mat. 9. 13. Mat. 11. 28

*sinne*: a *wretched man*, compassed about with d *a body of death*. Yet, Lord, seeing thou e *calleſt*, here I come; and seeing thou calleſt *sinners*, I have thruſt my selfe in among the *reſt*, and seeing thou calleſt *all* with their *heavieſt loades*, I see no reason why I should stay behinde. O Lord, I am *sicke*, and whither should I goe but unto thee the *Phyſitian* of my Soule? Thou hast cured *many*, but never diddeſt thou meet with a more miserable patient: for I am more *leprous* than *Gehazi*, more *uncleane* than *Magdalene*, more blinde in Soule, than *Bartimeus* was in Body; for I have lived all this while, and never seene the true light of thy Word. My *soule* runnes with a greater *fluxe* of *sinne*, than was the *Hemoriſſe* *iſſue of blood*. *Mephibosheth* was not more *lame* to *goe*, than my soule is to *walke* after thee in love. *Ieroboams Arme* was not more *withered* to strike the *Prophet*, than my *hand* is *maymed* to releeve the *poore*. Cure, *mee*, O Lord,

Lord, and thou ſhalt doe as great a worke as in curing *them all*. And though I have *all* their *ſinnes* and *ſores*; yet Lord, ſo *abundant* is thy *grace*, ſo *great* is thy *skill*, *that if thou wilt*, thou canſt with a *word*, forgive the *one*, and heale the *other*: and why ſhould I doubt of thy *good will*; when to ſive mee, will coſt thee now but one *loving ſmile*; who diddeſt ſhew thy ſelfe ſo *willing* to redeeme mee, though it ſhould coſt thee *all thy heart-blood*: and now offereſt ſo graciouſly unto mee the *aſſured pledge* of my redemption, by thy *blood*? *Who am I, O Lord God?* and what is my merit, that thou haſt bought mee with ſo *deare a price*? It is meerely thy *mercy*, *and I, O Lord, am not worthy the leaſt of all thy mercies*: much *leſſe* to be a partaker of this Holy Sacrament, the greateſt *pledge* of the greateſt *mercy*, that ever thou didſt beſtow upon thoſe *ſonnes of men* whom thou *loveſt*. How might I in reſpect of mine *owne unworthineſſe*, cry out for *feare* at the ſight of

2 Sam. 7. 18.

Gen. 32. 10

1 Sam. 5. 7. of thy *holy Sacrament*, as the *Philistines* did, when they saw the *Arke of God* come into the *assembly*? *Woe now unto me a sinner*; but that thy *Angell* doth comfort mee, as hee did the woman: Mark. 28. 5. *Feare thou not, for I know that thou seekest Iesus, which was crucified.* It is thou indeed that my soule seeketh after. And here thou offerest thy selfe unto mee in thy blessed Sacrament. If therefore Luke 2. 43, 44. *Elizabeth* thought her selfe so much *honoured* at thy presence in the *wombe* of thy *blessed Mother*, that the *Babe sprange in her belly for joy*; how should my *soule* leape within mee for joy, now that thou commest by thy *Holy Sacrament*, to dwell in my heart for ever? Oh what an honour is this, not that the *Mother* of *my Lord*, but my *Lord himselfe* should come thus to visit mee! Indeed Lord, I confesse with the faithfull *Centurion*, Mat. 8. 8. that *I am not worthy that thou shouldest come under my Roofe*: and that if thou *didst*

but

*but speake the word onely, my soule should bee saved:* yet seeing it hath pleased the riches of thy *grace*, for the better strengthening of my *weakenesse*: to seale thy mercy unto me, by thy *visible signe*, as well as by thy *visible word*: in all thankefull humility my soule speakes unto thee with the blessed Virgin: *Behold, the handmaid of the Lord, bee it unto mee according to thy Word.* Luke 1.38. Apoc.3.20 Luk.18.23. *Knocke* thou Lord, by thy *Word* and *Sacraments* at the doore of my heart, and I will, like the *Publican*, with both my fists, knocke at my *breast*, as fast as I can, that thou maist enter in: and if the doore will not open fast enough, *breake* it open, O Lord, by thy Almighty power, and then enter in, and dwell there for ever, that I may haue cause with *Zacheus* to acknowledge, that *this day salvation is come into mine house.* Luk.19.9. And cast out of mee whatsoever shall be offensive unto thee; for I resigne the whole *possession* of my heart unto thy sacred *Maiesty*, intreating that

*I may not live henceforth*, but that thou maist *live* in me, *speake* in mee, *walke* in me: and so to *governe* mee by thy *spirit*, that nothing may bee *pleasing* unto me, but that which is *acceptable* unto thee. That finishing my course in the life of grace, I may afterwards live with thee for ever in the Kingdome of glory. Grant this, *O Lord Iesus*, for the merits of thy death and blood-shedding. *Amen.*

When the Minister brings towards thee the *Bread* thus *blessed* and *broken*, and offering it unto thee, bids thee, *Take eate*, &c. then meditate that *Christ himselfe* commeth unto thee, and both *offereth*, and *giveth* indeed unto thy faith his *verie Body and Blood*, with all the *merits* of his *death* and *passion*, to feed thy soule unto *eternall life*: as surely as the Minister offereth and giveth the outward signes that feede thy body unto this *temporall life*. The *Bread of the Lord* is given by the *Minister*, but the *Bread which is*

*the*

*the Lord*, is given by *Christ himselfe*.

When thou takest the Bread at the Ministers hand to eate it, then *rowze* up thy soule to *apprehend Christ by Faith*: and to *apply* his merits to heale thy *miseries*. Embrace him as sweetly with thy *faith* in the *Sacrament*, as ever *Simeon* hugged him with his *armes* in his *swadling clouts*.

*Sacramentum requirit sacramentem.*

As thou *eatest* the Bread, imagine that thou seest *Christ hanging upon the Crosse*, and by his unspeakeable torments, fully satisfying Gods justice for thy sinnes: and strive to bee as verily partaker of the *spiritual grace*, as of the *Elementall signes*. For, the *truth* is not absent from the *Signe*, neither doth *Christ* deceive, when hee saith, *This is my Body*: but hee giveth *himselfe* indeed to every soule that *spiritually* receives him by *Faith*. For as ours is the *same Supper* which Christ administred: so is the *same Christ* verily present at his owne Supper, not by any

Papall *Transubstantiation, but by a *Sacramentall Participation* whereby hee doth truely feede the faithfull unto eternall life: not by *comming downe* out of heaven unto *thee*, but by *lifting* thee up from the earth unto *him*. According to that old saying: *Sursum corda*, lift up your hearts: And *where the carkasse is, thither will the Eagles resort, Matth.* 24.

When thou seest the *Wine* brought unto thee *apart* from the *bread*, then remember that the *Blood of Iesus Christ*, was *as verily seperated* from his body upon the Crosse, *for the remission* of thy sinnes:

* Christ cals it his body, not the signe of his body, because this Sacrament was instituted not onely to signifie, but also to communicate the spirituall graces that they represent: and by the signes to draw our mindes to the graces signified. So *Euthymius* in Matth. 19. *Non dixit dominus, Hæc sunt signa corporis mei, sed, Hoc est corpus meum. Oportet ergo, non ad naturam eorum, quæ proposita sunt aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis manducaturi estis, & bibituri illum sanguinem quem fusuri sunt, qui me crucifigant. Sacramentum aliquid vobis commandat; spiritualiter intellectum vivificabit vos, August. in Psal.* 98. Speaking in the person of Christ. The Disciples did not eate Christ corporally and substantially in the first Institution; no more doe wee in the reiteration of the same Supper.

sinnes: and that this is the *seale of the new Covenant*, which God hath made, to *forgive all the sinnes of all penitent sinners that beleeve in the merits of his blood-shedding*. For the Wine is not the Sacrament of *Christs blood contained in his veines*: but as it was *shed* out of his Body upon the Crosse for *the remission of the sinnes* of all that beleeve in him. Mat. 26. 28

As thou drinkest the Wine and powrest it out of the *Cup* into thy *Stomake*, meditate, and beleeve, that by the merits of that Blood which CHRIST shed upon the Crosse, all thy sinnes are as *verily forgiven*, as thou hast now *drunke* this Sacramentall Wine, and hast it in thy stomacke. And in the *instant* of drinking, settle thy meditation upon Christ, as he hanged upon the Crosse: as if like *Mary* and *Iohn*, thou diddest see him *nailed*, and his *Blood running downe His blessed side* out of that *gastfull wound*, which the *Speare* made in his *innocent heart*,

wishing thy *mouth* closed to his *side*, that thou mightest receive that *precious Blood* before it fell to the *dusty earth*. And yet the *actuall drinking* of that *reall Blood* with thy *mouth* would bee nothing so * *effectuall*, as this *Sacramentall drinking* of that blood spiritually by *Faith*. For one of the *Souldiers* might have drunke that, and beene still a *reprobate*: but whosoever drinketh it *spiritually by Faith* in the Sacrament, shall *surely* have the *Remission* of sinnes, and *life* everlasting.

As thou feelest the Sacramentall Wine which thou hast drunke, *warming* thy cold stomacke: so endeavour to feele the *Holy Ghost cherishing* thy soule in the joyfull assurance of the forgiveneſſe of all thy sinnes, by the merits of the blood of *Christ*. And to this end GOD giveth every faithfull soule, together with the *Sacramentall Blood*, the *Holy Ghost to drinke*. *Wee are all made to drinke into one Spirit*: And so lift

* If remission of sinnes and eternall life had beene appropriated to the drinking of the reall blood, doubtlesse *Ioan* and *Mary* would have made meanes to have drunke it: But *Iohn* ascribes the vertue to beleeving that it was shed. 1 Cor. 12. 13.

up

up thy minde from the contemplation of Christ, as he was *crucified* upon the Crosse, to consider how hee now *sits in glory at the right hand of his Father*, making *intercession* for thee, by presenting to his Father the *unvaluable merits* of his death, which hee once suffered for thee, to appease his Justice for the sinnes which thou doest *daily* commit against him. Rom. 8, 34 Heb. 7. 25. Heb. 9. 24.

After thou hast eaten and drunke both the Bread & VVine: labour that as those *Sacramentall Signes* doe turne to the nourishment of thy *body*, and by the *digestion* of *beste* become *one* with thy substance: so by the *operation* of *Faith*, and the *Holy Ghost*, thou mayest become one with *Christ*, and *Christ* with *thee*: and so mayest feele thy *Communion* with *CHRIST confirmed* and increased daily more and more. That as it is unpossible to separate the Bread and Wine digested into the blood and substance of thy body: so it may bee more 1 Cor. 10. 17. *Vnus est panis communio vnus Sacramenti, non autem necessario unus numero.*

unpossible to part *Christ* from thy *Soule*, or thy *Soule* from *Christ*.

Lastly, as the Bread of the Sacrament, though confected of *many graines*, yet makes but *one Bread*: so must thou remember, that though all the faithfull are *many*: yet are they *all* but *one Mysticall Body*, whereof *Christ* is *Head*. And therefore thou must love every Christian as thy *selfe*, and a *member* of thy body.

Thus farre of the duties to bee done at the receiving of the holy Sacrament, called *Meditation*.

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3. *Of the duties which wee are to performe after receiving of the holy Communion, called Action, or Practice.*

THE duty which wee are to performe *after* the receiving of the *Lords Supper*, is called *Action* or *Practice*: without which all

all the rest will minister unto us no comfort.

The *Action* consists of two sorts of duties: First, such as we are to performe in the *Church*: or else, after that wee are gone *home*.

Those that wee are to performe in the *Church*, are either *severall* from our owne *soules*: or else, *joyntly* with the *Congregation*.

The severall duties which thou must performe from thine *owne Soule*, are three: First, thou must bee carefull (that forasmuch as Christ now *dwelleth* in thee, therefore) to *entertaine* him in a *cleane heart*, and with *pure affections*, for, the *most Holy* will bee *holy* with the *holy*; for if *Ioseph* of *Arimathea* when hee had begged of *Pilate* his *dead body*, to bury it, wrapped it in *sweet odours*, and *fine Linnen*, and laid it in a new *Tombe*, how much more shouldest thou lodge *Christ* in a *new heart*, and perfume his Roomes with the *odo-*

Ps. 18. 26. *Sancta non nisi sanctè & sanctis.*

*riferous Incense of prayers* and all *pure affections?* If GOD required *Moses* to provide a *pot of pure Gold* to keepe the *Manna* that fell in the *wilderneſſe*: what a pure heart ſhouldeſt thou provide to receive this *divine Manna* that is *come downe from heaven?*

And as thou cameſt *ſorrowing* like *Joſeph* and *Mary*, to ſeeke Chriſt in the *Temple*, ſo now having there found him in the *middeſt* of his *Word*, and *Sacraments*, bee carefull with joy to carry him *home* with thee, as they did. Luke 2.46

And if the man that found but *his loſt ſheepe*, *reioyced* ſo much, how canſt thou having found *the Saviour of the World*, but rejoyce *much more?* Luke 15.6.

Secondly, thou muſt offer the *Sacrifice* of a *private thankeſgiving* unto GOD for this ineſtimable grace and mercy: for as this action is *common* unto the *whole Church*: ſo is it *applyed particularly to every one* of the faithful in the Church, and for this particular mercy, every ſoul muſt joyfully offer up a particular

Sacrifice

Sacrifice of *Thankesgiving*. For if the *Wisemen* rejoyced so much when they saw the *Starre*, which conducted them unto Christ; and worshipped him so devoutly when hee lay, a *Babe*, in the *Manger*: and *offered* unto him their *Gold*, *Mirrhe*, and *Frankincense*: how much more should'st thou rejoyce now that thou hast both *seen* and *received* this *Sacrament*, which guideth thy Soule unto him, where hee *sitteth at the right hand of his Father in glory*? And thither lifting up thy heart, *adore* him, and *offer* up unto him, the *Gold* of a *pure Faith*, the *Myrrhe* of a *mortified* heart, and this or the like *sweet Incense of prayer*, and *Thankesgiving*.

*A Prayer to bee said after the receiving of the Communion.*

WHat shall I render unto thee (O *blessed* Saviour) for all these *blessings*, which thou hast so graciously bestowed upon my Soule? How can I sufficiently thanke thee, when I can scarce *expresse* them? Where thou mightest have made mee a *Beast*, thou madest mee a *Man*, after thine *owne Image*. When by sinne I had lost both *thine Image*, and *my selfe*: thou diddest renew in mee thine *Image* by thy *Spirit*, and diddest *redeeme* my Soule by thy *blood* againe: and now thou hast given unto mee thy Seale and pledge of my *Redemption*; nay, thou hast given thy selfe unto mee, O *blessed Redeemer*. Oh what an inestimable *treasure* of *riches*, and overflowing *Fountaine* of *grace* hath hee got who hath gained thee! No man ever touched thee by *faith*, but thou didst *heale* him by *Grace*:

for

for thou art the *Author* of *Salvation*, the *remedie* of all *evils*, the *medicine* of the *ſicke*, the *life* of the *quicke*, and the *reſurrection* of the *dead*. Seemed it a ſmall matter unto thee to appoint thy holy *Angels* to attend upon ſo *vile* a Creature as I am; but that thou wouldeſt enter *thy ſelfe* into my Soule, there to *preſerve*, *nouriſh* and *cheriſh* me unto life everlaſting?

If the *carkaſe* of the *dead Prophet* could revive a *dead man* that touched it; how much more ſhall the *living body of the* LORD *of all Prophets*, quicken the faithfull, in whoſe heart hee *dwelleth*? And if thou wilt raiſe my body at the *laſt day* out of the duſt; how much more wilt thou now revive my Soule which thou haſt *ſanctified* with thy *Spirit*, and *purified* with thy *blood*? O Lord, what could I more deſire, or what couldſt thou more beſtow upon me, than to give me thy *body* for *meat*, thy *blood* for *drinke*, and to *lay downe* thy *Soule* for the price of my *Redemption*? 2 King. 13. 21.

Thou

Thou Lord enduredst the *paine*, and I doe reape the *profit*: I received *pardon*, and thou diddest beare the *punishment*. Thy *teares* were my *bath*, thy *wounds* my *weale*, and the *iniustice* done to thee satisfied for the *Iudgement* which was *due* to mee. Thus by thy *birth* thou art become my *Brother*, by thy *death* my *ransome*, by thy *mercy* my *reward*, and by thy *Sacrament* my *nourishment*. O divine food, by which *the sonnes of men* are transformed into the *sonnes of God*: so that *mans nature* dyeth, and *Gods Nature* liveth and ruleth in us. Indeed, all *Creatures* wondred that the *Creator* would bee inclosed nine moneths in the *Virgins Wombe*, (though her wombe being *replenished* with the *Holy Ghost*, was more *splendide* than the *Starry Firmament*.) But that thou shouldst thus humble thy selfe to *dwell for ever in my heart*, which thou foundest more uncleane than a *Dung-hill*, it is able to make all the Creatures in Heaven and Earth to stand amazed.

amazed. But seeing it is thy free grace and meere pleasure thus to enter and to dwell in my heart, I would to God that I had so *pure a heart* as my *heart* could wish, to entertaine thee. And who is fit to entertaine Christ? or who, though *invited*, would not chuse with *Mary* rather to kneele at thy *feet*, than presume to sit with thee at thy *Table*? Though I want a *pure heart* for thee to dwell in, yet *weeping eyes* shall never bee wanting to wash thy *blessed feet*, and to lament my *filthy sinnes*. And albeit I cannot weepe so many *teares* as may suffice to wash thy *Holy feete*, yet Lord it is sufficient that thou hast shed Blood enough to cleanse my *sinnefull soule*. And I am fully (O Lord) *assured*, that all the *daintie fare*, wherewith the *disdainfull Pharisee* entertained thee at his *Table*, did not so much please thee, as *those teares* which penitent *Mary* powred under the *Table*. I would therefore wish with *Ieremy*, that *my head were a fount sine*

*of*

*of teares*, that seeing I can by no meanes yeeld sufficient thankes for thy love to mee; yet I might by *continuall teares*, testifie my love unto thee. And though no man is worthy of so infinite a *grace*: yet this is my comfort, *That hee is worthy whom thou in favour accountest worthy.* And seeing that now of thy meere grace thou hast counted mee (among others thy chosen) worthy of this unspeakeable favour, and sealed by thy Sacrament the *assurance* of thy *love*, and the *forgivenesse* of my *sinnes*. O Lord, confirme thy favour unto thy Servant; and say of mee as *Isaac* did of *Iacob*, *I have blessed him, therefore he shall bee blessed.* And that I may say unto thee with *David*, *Thou O Lord hast blessed my Soule, and made it thy house, and it shall bee blessed for ever.* And seeing it pleased thee *to blesse the house of Obed-Edom and all his household, whilest the Arke of the Lord remained in his house*: I doubt not but thou wilt much more blesse my

Gen. 27. 33

1 Chro. 17. 27.

2 Sam. 6. 11, 12.

soule

*Soule* and *body*, and all that doe belong unto mee, now that it hath pleased thy Majesty of thine owne good will to *enter under my roofe*, and to dwell for ever in my *poore cottage*: Blesse mee, O Lord; so, that my sinnes may wholly bee remitted by thy *Blood*, my conscience sanctified by thy *Spirit*, my minde enlightned by thy *truth*, my heart guided by thy *Spirit*, and my Will, in all things, *subdued* to thy *blessed Will* and pleasure. Blesse mee with all graces which I *want*, and increase in mee those good gifts which thou hast *already bestowed* upon mee. And seeing that I hold thee not by the armes, as *Iacob*, *wrastling* without mee; but inwardly *dwelling* by *Faith* within mee; surely, Lord, *I will never let thee goe, except thou blesse me*, and give mee a *new name*, a *new heart*, a *new Spirit*, and strength by the power of God to *prevaile over sinne and Satan*. And I beseech thee, O Lord, desire not to depart from mee, as thou didst

Gen. 30. 24, &c.

didst from *Iacob*, because the *day breaketh*, and thy grace beginneth to dawne and appeare. But I from my soule, humbly with the *Emmaites* entreate thee, O sweet Jesus, *to abide with mee, because it draweth toward night.* For the *night* of *temptation*, the *night* of *tribulation*, yea, my *last long night* of *death* approacheth. O blessed Saviour, stay with mee therefore now and ever.

Exo. 33. 14 And *if thy presence goe not home with mee, carry mee not from hence.* *Goe* with mee, and *live* with me, and let neither death nor life *separate* mee from thee. *Drive* mee from my selfe, *draw* mee unto thee. Let mee bee *sicke*, but *sound* in thee, and in my *weakenesse* let thy *strength* appeare. Let mee seeme as *dead*, that thou *alone* mayest bee seene to *live* in mee; so that all my *members* may bee but *instruments* to act thy *motions*.

Can. 8. 6. *Set mee as a seale upon thy heart*, and let thy *zeale* bee settled upon mine, that I may be out of love with *all*: that I may bee onely in love with thee.

And

And grant, O Lord, that as thou now vouchsafest mee this favour to sit at thy Table to receive this *Sacrament* in thy *house of grace*, so I may hereafter through thy mercy, bee received to *eate and drinke at thy Table in thy Kingdome of glory*. And for thy mercy, I doe here with the foure beasts, and twenty foure Elders, cast my selfe downe before thy *Throne of Grace*, acknowledging that it is thou that hast *redeemed mee with thy blood, and that salvation commeth onely from thee*. And therefore *unto thee I doe yeeld all praise and glory, and wisedome, and thankes, and honour, and power, and might, and Majesty, O my Lord, and my GOD, for evermore*. Amen.

Luk.22.30.

Apoc.5.9.

Apoc.7.10, 12,13.

Thirdly, seeing *Christ* hath sacrificed himselfe for thee: (and all that thou canst give, is too little) therefore thou must offer thy selfe to bee a *living, holy, and acceptable sacrifice unto God*; by serving him in *righteousnesse* and *holinesse* all thy dayes. Thus *Tertullian* witnesseth

Rom.12.1.

Luk.17.5.

witnesseth that in his time a Christian was knowne from another man, onely by the *holinesse* and *uprightnesse* of his *life*.

Mat. 26. 30 * Which is probable to have been the 123. Psalme. 1 Cor. 16. 1. Rom. 15. 25. * *Qui copiosiores sunt & volunt, pro abitrio quisque suo quod visum est, conferunt, & quod ita colligitur, apud præpositum deponitur atque inde ille opitulatur pupillis & viduis, et qui propter morbum aut aliquam aliam causam egent, &c.* * ἀγάπη. *Lucrum est pietatis nomine facere sumptum.* Tert. Iustin. Martyr. Apolog. 2. Apo. adu. Gen. c. 39.

## 2. *Of the duties which we are to doe after the Communion, joyntly with the Congregation.*

THe duties to bee performed *joyntly* with the *Church*, are three. First, *publike Thanksgiving*, both by *Prayers*, and *singing of Psalmes*: thus * Christ himselfe and his Apostles did. Secondly, *Joyning with the Church*, in giving (every man according to his abilitie) towards the *reliefe of the poore*. This was the manner of the *Primitive Churches*, to make * *Collections* and * *Love Feasts* after the *Lords Supper*, for the reliefe of the poore Christians. Thirdly, when thankes and praise is ended, then with all

reverence to ſtand up, and to receive the *bleſſing of God*, by the mouth of his *Miniſter*, and to receive it, as if thou diddeſt heare *God himſelfe*, pronouncing it unto thee from heaven. For by *their bleſſing God doth bleſſe his people.* Num. 6. 23. 23. 27. Ioh. 6. 56.

*Thus farre of the duties to be practiſed in the Church.*

The duties which thou art to practiſe *after* that thou art departed *home*, are three. Firſt, to *obſerve diligently* whether thou haſt *truely received* Chriſt in the Sacrament. Which thou mayeſt thus eaſily perceive: for ſeeing *his fleſh is meate indeed, and his blood is drinke indeed*, and that hee is ſo *full of grace*, that no man ever *touched* him by *Faith*, but hee received *vertue* from him: it cannot poſſibly bee that if thou haſt eaten his fleſh, or drunk his blood, but thou ſhalt receive grace and power to bee cleanſed from thy ſinne, and filthineſſe. For if the *Hemoriſſe* that did but touch his *garment*, had her *bloody iſſue* that continued ſo long *forthwith* ſtanched: how much Mar. 5. 29.

more

more will the *bloody issue of thy sinne* bee stanched, if thou then hast truely eaten and drunke the *very flesh and blood of Christ?* But if thy issue still runneth, thou mayest justly suspect thou hast never yet *truely touched Christ.*

Secondly, seeing thou hast now *reconciled* thy selfe to *God*, and *renewed* thy Covenant, and *vowed* newnesse and amendment of life: thou must therefore have a speciall care, that thou doest not yeeld to commit thy *former* sinnes any more: knowing that the *uncleane spirit*, if ever he can get into thy Soule againe, after that it is *swept* and *garnished*: he will enter forcible possession with seven *other Devils worse than himselfe*: So that *the end of that man shall bee worse than his beginning.* Bee yee not therefore like the *dogge* that *returnes to his vomit*, or the *washed Sow that wallowes in the mire againe.* And returne not to thy malice, like to the *Adder*: who laying aside her *poyson* while she *drinkes*, takes it up againe when shee hath *done.* But

Mat. 12. 24 &c.

2. Pet. 2. 22.

when

when either the *Devill* or thy *flesh* shall offer to tempt and moove thee to relapse into thy former sins: answer them as the *Spouse* doth in the *Canticles*, *I have put off my coate* (of my former corruption) *how shall I put it on? I have washed my feete; how shall I defile them againe?*

Can. 5.3. Psal. 45.7. Heb. 1.9. Can. 1. 3. Psal. 34.8.

Lastly, if ever thou hast found either joy or comfort in receiving the holy Sacrament, let it appeare by the *eager desire* of receiving it often againe. For the *Body of Christ as it was anointed with the Oyle of gladnesse above his fellowes*; so doth it yeeld a *sweeter savour* than all the Oyntments of the world: The *fragrant smell* whereof alloreth all soules who have once tasted the sweetnesse thereof, ever after to desire *ofter* to taste thereof againe. *Because of the savour of thy good Oyntments, therefore doe the Virgins love thee.* O *taste* therefore, and often *see how good the Lord is*, saith *David*. This is the *Commandement of*

*Scio Romæ hanc esse consuetudinem, ut fideles semper Christi corpus accipiant.* Hier. Apol. adv. Jovin. *Quotidie communionem Eucharistiæ percipere non laudo nec reprehendo. Omnibus Dominicis diebus communicandum suadeo & hortor, si mens sine affectu peccandi sit.* Aug. (vel potius Genadius) lib. de Eccl. Dogm. cap. 53.

Christ

*Christ* himselfe, *Doe this in remembrance of mee*, and in doing this, thou shalt shew thy selfe best *mindfull* and *thankefull* for his death. *For as oft as yee shall eate this bread and drink this cup, ye shall shew the Lords death untill hee come.* And let this bee the chiefe end whereunto both thy *receiving* and *living* tendeth, that thou maist bee a holy *Christian, zealous of good workes, purged from sinne, to live soberly, righteously and godly in this present world*; that thou maist be *acceptable to God, profitable to thy brethren, and comfortable* unto thine owne soule.

Tit 2.12. 14.

*Thus farre of the manner of glorifying God in thy life.*

*Now followeth the Practice of Piety in glorifying God in the time of sickneſſe, and when thou art called to dye in the Lord.*

ASsoone as thou perceiveſt thy selfe to bee visited with any sickneſſe, meditate with thy selfe:

Job 5.6. 1. That *miserie commeth not forth*

*forth of the dust, neither doth affliction spring out of the earth.* Sickenesse comes not by happe or chance (as the *Philistims* supposed that their *Mice* and *Emrodes* came,) but from mans wickednesse, which as *sparkles breaketh out. Man suffereth* (saith *Ieremy*) *for his sinnes. Fooles* (saith *Dauid*) *by reason of their transgressions, and because of their iniquites are afflicted.* As therefore *Salomon* aduiseth a man to carry himselfe towards an earthly Prince; *If the Spirit of him that ruleth, rise up against thee, leaue not thy place: for gentlenesse pacifieth great sins:* so counsell I thee to deale with the *Prince* of *Princes*: If the spirit of him that ruleth Heaven and earth, rise vp against thee, let not thy heart despaire: for repentance pacifieth great sinnes. And *whosoeuer returneth in his affliction to the Lord God of Israel, and seekes him, he will be found of him.*

1 Sam. 6. 9
Lam. 3. 39.
Psal. 107. 17.
Eccle. 10. 4.
2 Cron. 15. 4

2. Shut to thy Chamber doore; *Examine thine owne heart vpon thy bed; Search and try thy wayes,*

Mat. 6. 6
Psal. 4. 4.
Lam. 3. 40.

Search as diligently for thy capitall sinne, as *Iosua* did for *Achan*, till
Iosh.7.16. thou findest it: For albeit God, when he beginneth to chasten his Children, hath respect to *all* their sinnes; yet when his anger is incensed: hee chiefely taketh occasion to chasten, and enter with them into iudgement, for some *one* grievous sin, wherein they have liued without Repentance.

3. When thou hast thus considered all thy sinnes, put thy selfe before the Iudgement Seate of God, as a fellon or murtherer, standing at the Barre of an earthly Iudge: and with griefe and sorrow of heart *confesse* vnto *God* all thy knowne sinnes, especially thy capitall offences, wherewith God is chiefely displeased. Lay them open,
Pr.18 30. with all the circumstances of the *time*, *place*, and *manner* how they were committed, *as* may most serue to aggrauate the *hainousnesse* of thy sinnes, and to shew the *contrition* of thy heart for the same. Lift vp thine hand, and acknowledge

thy

thy selfe before the righteous Iudge of Heaven and Earth, guilty of eternall death and damnation, for those thy hainous sinnes and transgressions. And having thus *accused* and *iudged* thy selfe, cast downe thy selfe before the Foote-stoole of his Throne of grace: assuring thy selfe, that whatsoever the *Kings* of *Israel* be, yet the *God* of *Israel* is a mercifull God; And cry vnto him from a penitent and faithfull heart, for mercy and forgiveneſſe, as eagerly and earneſtly, as ever thou kneweſt a malefactor, being to receive his ſentence, crying unto the Iudge for favour and pardon; vowing amendment of life, and (by the aſſiſtance of his grace) never to commit the like ſin any more. All which thou maiſt doe in theſe or the like words.

Pſal. 99. 5. Heb. 4. 20.

1 Kin. 20. 31.

*A Prayer when one begins to be ſicke.*

O Moſt righteous *Iudge*, yet in Ieſus Chriſt my Gracious

*Father*: I wretched sinner doe here returne vnto thee (though driuen with *paine* and *sickenesse*,) like the *Prodigall child* with *want* and *hunger*. I acknowledge that this sickenesse and paine comes not by blinde *chance* or *fortune*, but by thy diuine *prouidence*, and speciall *appointment*. It is the stroke of thy heauy hand, which my sinnes haue
Iob 3.25. iustly deserued: and *the things that I feared, are now falne vpon mee.*
Hab. 3.2. Yet I doe well perceiue, that *in wrath thou remembrest mercy*, when I consider how many, and how hainous are my sinnes, and how few and easie are thy corrections. Thou mightest have strucken mee with some fearefull and suddaine death, whereby I should not haue had either *time* or *space* to haue called vpon thee for grace and mercy; and so I should haue perished in my sins, and haue beene for ever condemned in Hell.

But thou, O Lord, visitest mee with such a fatherly chastisement as thou vsest to visite thy dearest

Children

Children whom thou best loveſt: giving mee (by this ſickeneſſe) both warning and time to repent, and to ſue vnto thee for grace and pardon. I take not therefore, O Lord, this thy viſitation, as any *ſigne* of thy wrath or hatred; but as an aſſured *pledge*, and token of thy fauour and louing kindneſſe, whereby thou doeſt with thy temporall Iudgements draw mee to *iudge my ſelfe*, and to repent of my wicked life, that I ſhould not bee condemned with the godles and vnrepentant world. For thy holy Word aſſures mee, that *whom thou loueſt, thou thus chaſteneſt*: and that *thou ſcourgeſt every ſonne that thou receiveſt*, *That if I endure thy chaſtening, thou offereſt thy ſelfe vnto mee as vnto a ſonne*: *and that all that continue in ſinne, and yet eſcape without correction (whereof all thy children are partakers) are Baſtards and not ſons*: *and that thou chaſteneſt mee for my profit, that I may be a partaker of thy holineſſe.* O Lord, how full of good-

1 Cor. 11 3.

Heb. 12. v. 7 &c.

neſſe is thy Nature, that haſt dealt with me ſo graciouſly in the time of my health and proſperity: and now being provoked by my ſins and vnthankefulneſſe, haſt ſuch *fatherly* and *profitable* ends, in inflicting vpon mee this ſickēneſſe and correction.

I confeſſe, Lord, that thou doeſt iuſtly afflict my *Body* with ſickeneſſe; for my *Soule* was ſicke before of long proſperity, and ſurfeited with eaſe, peace, plenty, and fulneſſe of bread. And now, O Lord, I lament and mourne for my ſinnes, *I acknowledge my wickednesse, and mine iniquities are alwayes in my ſight.* Oh, what a wretched ſinner am I, voyde of all goodneſſe by nature, and full of evill by ſinnefull cuſtome! Oh, what a world of ſinne have I committed againſt thee, whileſt thy long ſufferance expected my converſion, and thy bleſſings wooed mee to repentance! Yet, O my God, ſeeing it is thy property more to reſpect the *goodneſſe* of thine owne nature, than the

Ezec. 19. 49.

the *deserts* of sinners: I beseech thee, O Father, for thy Sonne *Iesus Christ* his sake, and for the merits of that *all-saving* death which hee hath voluntarily suffered for all which beleeve in him: *Have mercy upon me, according to the multitude of thy mercies; turne thy face away from my sinnes, and blot out all mine iniquities: cast mee not out of thy presence, neither reward me according to my deserts*: For if thou doest reiect me, who will receive me: or who will succour me, if thou doest forsake me? But *thou, O Lord, art the helper of the helpelesse, and in thee the fatherlesse findeth mercy*: for though my sinnes bee exceeding great, yet thy mercy, O Lord, farre exceedeth them all: neither can I commit so many as thy grace can remit and pardon. Wash therefore, O Christ my sinnes with the vertue of thy precious Blood, especially, those sinnes, which from a penitent heart I have confessed vnto thee: but chiefely, O Lord, for Christ his sake forgive mee*. And seeing that of thy

Psal. 51. 3. Verse 14.

Psal. 25. 7.

Hos. 14. 4.

* Here name that sin, which most troubleth thy conscience

loue thou diddeſt lay downe thy life for my ranſome, when I was thine enemy: Oh, ſaue now the price of thine owne Bloud, when it ſhall coſt thee but a *ſmile* upon me, or a gracious *appearance*, in thy Fathers ſight in my behalfe. Reconcile mee once againe, O merciſull Mediatour; vnto thy Father; for though there be nothing in mee that can pleaſe him, yet I know that in thee, and for thy ſake, hee is *well pleaſed* with all whom thou acceptest and loveſt. And if it bee thy bleſſed will, remoue this ſickeneſſe from mee, and reſtore mee to my former health againe; that I may liue longer to ſet forth thy glory, and to bee a comfort to my friends which depend upon mee; and procure to my ſelfe a more ſetled aſſurance of that heavenly inheritance which thou haſt prepared for mee. And then, Lord, thou ſhalt ſee how religiouſly and wiſely I ſhall *redeeme the time*, which heretofore I have ſo lewdly and prophanely ſpent. And to the end that

Mat 3.19.

Eph.5.16.

that I may the ſooner and the eaſier bee delivered from this paine and ſickeneſſe; direct me O Lord, I beſeech thee, by thy divine prouidence, to ſuch a *Phyſitian* and *helper*, as that (by thy *bleſſing* vpon thy meanes) I may recover my former health and welfare againe. And good Lord, vouchſafe, that as thou haſte ſent this *ſickeneſſe* vnto mee, ſo thou wouldſt likewiſe bee pleaſed to ſend thy *holy Spirit* into my heart, whereby this preſent ſickeneſſe may bee ſanctified vnto me; that I may vſe it as thy *Schoole*, wherein I may learne to know the greatneſſe of my miſery, and the riches of thy mercy: that I may be ſo *humbled* at the *one*, that I *deſpaire* not of the *other*: and that I may ſo renounce all confidence of helpe in my ſelfe, or in any other creature: that I may onely put the whole reſt of my ſaluation in thy all-ſufficient merits. And foraſmuch as thou knoweſt, Lord, how weake a veſſell I am, full of frailtie and imperfecti-

ons; and that by nature I am angry and froward vnder every crosse and affliction; O Lord, who art the *giver of all good gifts*, arme mee with patience to endure thy blessed will and pleasure; and of thy mercy lay no more vpon mee, than I shall be able to endure and suffer. Give me grace to behave my selfe in all patience, love, and meekenesse, vnto those that shall come and visit mee: that I may thankefully receive, and willingly imbrace all good counsels and consolations from them: and that they may likewise see in mee such good examples of *Patience*, and heare from mee such godly lessons of *Comfort*, as may be arguments of my Christian faith and profession, and instructions vnto them, how to behave themselves when it shall please thee to visit them, with the like affliction or sickenesse. I know, O Lord, I have deserved to dye, and I desire not longer to live, than to amend my wicked life, and in some better measure to set forth thy

Iam.1.17. Ioh.3.27.

1 Cor.10. 13.

thy glory. Therefore, O Father, if it be thy blessed will, restore mee to health againe, and grant mee a longer life. But if thou haste, according to thine eternall decree, appointed by this sickenesse to call for mee out of this transitory life: I resigne my selfe *into thy hands*, and holy pleasure; *thy blessed will be done*, whether it be by life or by death. Onely I beseech thee of thy mercy forgive mee all my sinnes, and prepare my poore soule, that by a *true faith* and *unfained repentance*, shee may be ready against the time that thou shalt call for her out of my sicke and sinnefull body. Oh Heavenly Father, who art the *hearer of prayers*, *heare thou in Heaven this my prayer*; and in this extreamity grant mee these requests: not for any worthynesse that is in mee, but for the *merits* of thy beloved Sonne *Iesus*, my onely Saviour and mediator; for whose sake thou haste promised to heare vs and to grant *whatsoever wee shall aske of thee in his Name*,

Psal. 31. 5.

Psal. 65. 2. 1 Kin. 39. 8.

Ioh. 16. 2.

*Name.* In his Name therefore, and in his owne words I conclude this my vnperfect Prayer, saying: *Our Father which art in Heaven, Hallowed be thy Name, &c.*

Having thus reconciled thy selfe vnto God in Christ;

1. Let thy next care bee to *set thy house in order*, as *Isay* advised King *Ezechias*: making thy last *Will* and *Testament* (if it be not already made.) If it be made, then *peruse* it, *confirme* it, and for avoiding all doubts and contention, *publish* it before witnesses, that (if God call for thee out of this life) it may stand in force and vnalterable, as thy *last Will* and *Testament*, and so deliver it *locked* or *sealed* up in some *Box*, to the keeping of a faithfull *friend*, in the *presence* of honest *witnesses*. Isa. 38. 1.

2. But in making thy *Testament*, take a *Religious Diuines* aduise, how to bestow thy *benevolence*; and some honest *Lawyers* counsell to continue it according to *Law*.

Dispatch

Dispatch this before thy sickenesse doth *increase*, and thy memory *decay*: least otherwise thy *Testament* proove a *dotement*, and so be another mans *fancy*, rather than thy *Will*.

3. To preuent many inconueniences, let mee recommend to thy discretion two things.

1. If God have blessed thee with any competent state of wealth; make thy *Will* in thy *health time*. It will neither put thee *further* from thy goods, nor hasten thee *sooner* to thy death: but it will be a greater ease to thy *minde*, in freeing thee from a great *trouble*, when thou shalt have most neede of *quiet*. For when thy *house* is set in order, thou shalt bee better enabled to set thy *Soule* in order, and to dispose of thy iourney towards God.

2. If thou hast children, giue to *euery one* of them a portion, according to thine *ability*, in thy life time; that thy life may seeme an *ease*, and not a *yoake* vnto them; yet so

so give, as that thy Children may be still beholding vnto thee, and not thou vnto them. But if thou keepe all in thy handes whileſt thou liveſt, they may thank death and not thee, for the portion that thou leaveſt them. If thou haſte no children, and the Lord have bleſt thee with a great portion of the goods of this world; and if thou meaneſt to beſtow them vpon any *charitable* or *pious* vſes, put not over that *good worke* to the truſt of others, ſeeing thou ſeeſt how moſt of other mens *Executors*, prove *almoſt Executioners*. And if friends be ſo vnfaithfull in a mans *life*: how much greater cauſe haſt thou to diſtruſt their *fidelity* after thy *death*? Lamentable experience ſheweth how many *deads mens wils* have of late, either beene quite *conceaked*, vtterly *overthrowne*, or by cavils and quirkes of Law *fruſtrated* or *altered*: whereas by the *Law of God*, the will of the dead ſhould not bee *violated*: but all his godly intentions conſcionably performed and fulfilled, as in the

Gal. 3. 1. 5.
Heb. 9. 17.
2 Cor 5. 10.
Eccl 12. 14
Rom. 2. 15.

fight

sight of God, who in the *day* of the *resurrection*, will be a *iust Iudge* both of the *quicke* and *dead*. And if any thing should hap in his Will to be *ambiguous* or *doubtfull*, it should bee * construed, as it might come neerest to the honour of God, and the *honest intention* of the *Testator*. But let the *vengeance* due to such vnchristian deedes, light on the *Actors* that doe them: not on the *Kingdome* wherein they are suffered to bee done. And let other *Rich men* bee warned by such *wretched examples*, not to * *marry* their *mindes* to their money: as that they will doe no *good* with their *goods*, till death divorceth them. Considering therefore the shortnesse of thine owne life, and the *uncertainety* of *others iust dealing* after thy death, In these *vniust dayes*: let mee advise thee (whom God hath blessed with *ability*, and an intent to doe good) to become in thy *life time* thine *owne administrator*: make thine *own hands* thine *executors*, and thine *owne eyes* thy *over-seers*: cause thy *lanthorne* to

1 Cor. 4. 5 Act. 7. 31. 32.

* *Voluntas testatoris magis inspicienda est quam verba l. cum. vnic. sect. sani. C. de fide cum ff. ad leg. Fal. l. fi ff. ad Trebl. vbi. sect. et ego.*

* *Matrimonium inter Aurum & Arcam, diuortium inter Deum & Animam,* August. *Fœlixquè faciunt aliena pericula cautum.*

Gal.6.9. Matt.10. 42. Mar 9.41. Mat.25. 21. Luk.14. 14.& 18. 22. 1 Cor.15. 58. Apoc.14. 13.

to giue her light before *thee*, and not behind *thee*: giue *God* the *glory*, and thou shalt receiue of him in *due time* the *reward*, which of his grace and mercy he hath promised to thy *good workes*.

Iob 14.5. Iob 33. 24.

4. Having thus set thy *house* and *soule* in order (if the determined number of thy dayes bee not expired) God will either haue mercy vpon thee, and say, *Spare him (O killing malady) that hee goe not downe into the pit; for I haue receiued a reconciliation*: Or else, his *Fatherly providence* will direct thee to such a *Physitian*, and to such a *meanes*, as that by his *blessing* vpon their *endeauours* thou shalt *recouer*, and be restored to thy former health againe.

2 King.5. 7.8.10. Ioh.9.7.

But in any wise, take heede that thou, nor none for thee, send vnto *sorcerers*, *wizards*, *charmers*, or *inchanters* for helpe; for this were to leaue the *God of Israel*, and to goe to *Baalzebub* the *God of Ekron* for helpe; as did wicked *Ahaziah*, and to breake thy vow which thou hast made with the blessed *Trinity* in

2 King 1. 2.

thy

thy *Baptisme*: and be sure that God will never give a blessing by those meanes which he hath accursed; but if he permit *Satan* to *cure thy body*, feare lest it tend to the *damnation* of thy *soule*. Thou art tryed, beware.

Leu. 20. 6. Leuit. 18. 10 &c. 1 Thes. 2. 10. Deu. 13. 3.

5. When thou haste sent for the *Physitian*; take heede that thou put not thy trust rather in the *Physitian*, than in the *Lord*, as *Asa* did; of whom it is said, that *he sought not to the Lord, in his disease, but to th Physitian*: which is a kinde of idolatry, that will increase the Lords anger, and make the Physicke received vneffectuall. Vse therefore the Physitian as Gods *Instrument*, and *Physicke* as Gods *meanes*. And seeing it is not lawfull without Prayer to vse ordinary food, 1 *Tim.* 4. 4. much lesse *extraordinary* Physicke (whose good effect depends vpon the blessing of God:) before thou takest thy Physicke, *pray* therefore heartily vnto God to blesse it unto thy vse, in these or the like words.

2 Chro. 16. 12.

Isa. 1. 5. 7. Ier. 8. 22.

## A Prayer before taking of Physicke.

O Mercifull Father, who art the *Lord* of *health*, and of *sickenesse*, of *life*, and of *death*: who *killest*, and *makest alive*: who 1 Sam. 2. 6. *bringest downe to the grave, and raisest vp againe*: I come vnto thee, as to the onely *Physitian*, who canst cure my *soule*, from *sinne*, and my *body* from *sickenesse*. I desire neither life nor death, but referre my selfe to thy most holy will. For, *though wee must needes dye, and being dead our lives are as water spilt on the ground, which cannot bee gathered vp againe*: 2 Sam. 14. 14. yet hath thy gracious providence (whilest life remaineth) *appointed meanes* which thou wilt have thy children to use; and (by the lawfull use thereof) to expect thy blessing vpon thine owne *meanes*, to the *curing* of their sickenesse, and *restitution* of their health. And now, O Lord, in this my necessity, I have according to thine ordi-

ordinance, ſent for thy ſervant (the *Phyſitian*) who hath prepared for mee this *Phyſicke* which I receive as *meanes ſent* from thy fatherly *hand*: I beſeech thee therefore, that as by thy *bleſſing* on a *lumpe of dry figs*, thou didſt heale *Ezechias ſore*, that hee recouered, and by *ſeven times waſhing* in the river of *Iordan*, didſt cleanſe *Naaman* the Syrian of his leproſie: and diddeſt reſtore the man that was *blind* from his birth, by *anointing his eyes with clay and ſpittle*, and ſending him to waſh in the *poole of Siloam*; and by touching the hand of *Peters wives Mother*, diddeſt cure her of her Feaver: and diddeſt reſtore the Woman that *touched the hemme of thy Garment, from her bloody iſſue*; So it would pleaſe thee of thine infinite goodneſſe and mercy, to *ſanctifie* this *Phyſicke* to my vſe, and to give ſuch a bleſſing vnto it, that it may (if it bee thy will and pleaſure) remoove this my *ſickneſſe* and *paine*, and reſtore mee to *health*

Iſa.38.21.

Ioh.9.6,7.

Mat.8,15.

Mat.8.20.

*health* and *strength* againe. But if the *number* of those dayes which thou hast *appointed* for mee, to live in this vale of misery, be at an end, and that thou haste sent this sickness as thy Messenger, to call me out of this mortall life: then Lord *let thy blessed will be done*: for I submit my will to thy most holy pleasure. Onely I beseech thee, increase my *Faith* and *Patience*, and let thy grace and mercy be never wanting vnto mee; but in the middest of all extremities, assist me with thy *holy Spirit*, that I may willingly and cheerefully resigne vp my *Soule* (the *price* of thine *owne blood*) into thy most *gracious hands* and *custody*. Grant this, O Father, for *Iesus Christ* his sake; to whom with thee, and the holy Ghost, be all honour and glory, both now and evermore, *Amen*.

Iob 14.

*Medita-*

*Meditations for the ſicke.*

WHileſt thy ſickneſſe remaineth, vſe often (for thy comfort) theſe few *Meditations*, taken from the *ends* wherefore God ſendeth afflictions to his Children. Thoſe are *tenne.*

1. That by afflictions God may not onely * correct our ſinnes paſt: but alſo worke in vs a deeper loathing of our naturall corruption, and ſo prevent us from falling into many other ſinnes, which otherwiſe wee would commit; like a good *Father*, who ſuffers his tender *Babe* to ſcortch his finger in a candle, that he may the rather learne to beware of falling into a *greater fire.* So that the *Child of God* may ſay with *David*, *it is good for mee that I haue beene afflicted, that I may learne thy ſtatutes*, for *before I was afflicted I went aſtray, but now I keepe thy word.* And indeed (ſaith Saint *Paul*) *Wee are chaſtned of the Lord, becauſe wee ſhould not bee condemned with*

* *Deus ſuos percutit ut emendet.* Hier. Cō in Eſa. l. 6. *Deus calamitates infligit, non ex inuereſed affligare nos cupiens* Baſil. ſerm. 3. in diuites.

Pſal. 119. 71.

Pſal. 119. 67.

1 Cor. 11. 32.

*with the world.* With *one* crosse God masteth *two* cures; the *chastisement* of sinnes past, the *prevention* of sinne to come. For though the eternall *punishment* of sinne (as it proceedeth from Iustice) is fully pardoned in the *Sacrifice* of Christ; yet we are not (without serious iudging of our selves) exempted from the temporall chastisement of sinne; for this proceedeth *onely* from the love of God, for our good. And this is the reason, that when *Nathan* told *David*, from the Lord, *that his sinnes were forgiven*; yet that the *Sword* (of *Chastisement*) *should not depart from his house*; *and that his Childe should surely dye.* For God, like a skilfull Physitian, seeing the *Soule* to bee *poysoned* with the *setling* of sinne; and knowing that the *reigning* of the *flesh* will proove the *ruine* of the *Spirit*: ministreth the bitter pill of affliction, whereby the *reliques* of sinne are purged; and the *Soule* more soundly cured: the *Flesh* is subdued, and the *Spirit* is

2 Sam. 12. 10.

Verse 13.

san-

ſanctified: Oh the *odiouſneſſe* of ſin, which cauſeth God to *chaſten* ſo *ſeverely*, his Children, whom otherwiſe he loveth ſo *dearely*?

2. God ſendeth affliction to ſeale vnto us our *Adoption*: *for every childe whom God loveth, hee correcteth; And hee is a Baſtard that is not corrected.* Yea, it is a ſure note, that where God *ſeeth* ſinne and *ſmites* not, there hee *deteſts* and *loves* not. Therefore it is ſaid, that he * ſuffered the wicked ſonnes of *Ely* to *continue in their ſinnes, without correction, becauſe the Lord would ſlay them.* On the [a] other ſide, there is no *ſurer* token of Gods *fatherly love* and *care* than to bee corrected with ſome *croſſe*, as oft as wee commit any ſinfull *crime.* Affliction therefore is a ſeale of *Adoption*, no ſigne of *Reprobation.* For the pureſt *Corne* is cleaneſt fanned, the fineſt *Gold* is oftest tryed, the ſweeteſt *Grape* is hardeſt preſſed, and the trueſt *Chriſtian* heavieſt croſſed.

Heb. 12. 6. 7. 8.

* *Ad mala ſervantur non moritura mali.* 1 Sam. 2. 25.

a *Namque favor nimius non eſt favor, iraſci ingens: at favor in magno ſæpe dolore latet.* Baſil. Anthoſacr.

3. God ſendeth affliction to *weane*

weane our hearts from too much loving this *world* and worldly vanities: and to cause us the more earnestly to desire and long for *eternall life*. For as the Children of *Israel* (had they not beene ill intreated in *Ægypt*) would neuer have beene so willing to goe towards *Canaan*: so (were it not for the crosses and afflictions of this life) Gods Children would not so heartily long and willingly desire for the Kingdome of *Heauen*. For, wee see many *Epicures* that would bee content to foregoe Heaven, on condition that they might still enioy their earthly pleasures; and (hauing neuer tasted the ioyes of a better) how loath are they to depart this life? whereas the * Apostle (that saw Heauens glory) tels vs, that there is no more comparison betwixt the *ioyes* of *eternall life*, and the *pleasures of this world*, than there is betwixt the *filthiest dung* and the *pleasantest meate*:

* *Crebrè tribulationibus Ecclesiam suam Dominus exercet: ne si cuncta ei præsentia forte prosperè currant; inde latus præsentis exilij delectatio, minus cælestem patriam suspiret.* Beda in Cant. *Mundanus affectus præsentia amat, temporalia cumulat, spiritualia negligit, & cum totus se spargit in imis, nil potest amare de summis.* Patriarch. *de disc. cap.* 4 * 2 Cor. 2.

or

or betwixt the ſtinkingſt *dung-hill* and the faireſt *bed-Chamber*. As therefore a loving nurſe puts *Wormwood* or *Muſtard* on the breaſt, to make the child the rather to forſake the dugge: ſo God mixeth ſometimes affliction with the pleaſures and proſperity of this life, leaſt (like the Children of this generation) they ſhould forget God, and fall into too much love of this preſent evill world; and ſo by *riches* grow proud; by *fame* inſolent; by *liberty* wanton; and *ſpurne with their heele againſt the Lord, when they waxe fat.* For if Gods Children love the world ſo well, when (like a curſt *ſtepmother*) ſhee miſuſeth and ſtrikes us, how ſhould we love this *harlot* if ſhee *ſmiled* upon us, and *ſtroaked* us, as ſhee doth her owne *worldly Brats*? Thus doth God (like a wiſe and loving Father) *embitter* with *croſſes*, the pleaſures of this life to his children, that (finding in this *earthly* ſtate no *true* and *permanent* ioyes,) they might ſigh and long for *eternall life*,

Phil. 3. 8.

*Ne ſanctiviri aliqua elatione in hac vita ſuperbiant, quibuſdã tentationibus reprimuntur.* Enchir. in I. Reg. Deut. 32. 15.

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where *firme* and *everlasting ioyes* are onely to be found.

4. By affliction and sickneſſe God exerciſeth his *Children*, and the graces which he beſtoweth upon them. Hee refineth and tryeth their *faith*, as the *Goldſmith* doth his *Gold* in the *Furnace, to make it ſhine more gliſtering and bright: he ſtirreth us up to *pray* more diligently, and zealouſly, and proveth what *patience* wee have learned all this while in his *Schoole*. The like experience hee maketh of our *Hope*, *Love*, and all the reſt of our *Chriſtian vertues*: which without this tryall, would *ruſt*, like *Iron* unexerciſed: or *corrupt* like ſtanding *waters*, that either have no *current*, or elſe are not *powred from veſſell to veſſell*; *whoſe taſte remaineth*, *and whoſe ſcent is not changed*. And rather than a man ſhould *keepe ſtill* his *ſcent* of his corrupt nature to *damnation*, who would not wiſh to be *changed* from ſtate to ſtate, by

1 Pet. 1. 7.

* *Vt igne purgati & abadmixtione vitiorum carnalium defæcati, ſplendeant, examinatæ lybritate.* Hillar. in. Pſal. 56.

* *Schola cruciis ſchola lucis. Gubernator in tempeſtate dignoſcitur, in acie miles probatur, delicata ictatio eſt, cum periculum non eſt: conſtictatio in aduerſis, probatio eſt ve. itatis.* Cypr. Serm. 4 de Im. ler 48: 11.

croſſes

crosses and sickenesse, to *salvation*? For as the *Camomill* which is *trodden* groweth best, and smelleth most fragrant; and as the *fish* is *sweetest* that lives in the *saltest* waters: so those *soules* are most *precious* unto *Christ*, who are most exercised and afflicted with his *Crosse*.

5. God sendeth afflictions, to demonstrate unto the world, the *trueness* of his childrens love and service. Every *hypocrite* will serve God whilest he *prospereth* and *blesseth* him, as the *divell* falsely accused *Iob* to have done: but who (save his loving child) will love and serve him in *adversity*, when God seemeth to be *angry* and *displeased* with him? yea, and cleave unto him most inseparably, when hee seemeth (with the *greatest frowne* and *disgrace*) to reiect a man, and to cast him out of his favour? yea, when he seemeth to *wound* and *kill* as an enemy: yea, then to say with *Iob*; *Though thou Lord kill me, yet will I put my trust in thee.* The loving and the serving of

Iob. 1. 9. 10.

Iob 13. 15.

God; and trusting in his mercy in the time of our *correction* and *misery*, is the *truest note*, of an unfained *Child and Servant of the Lord*.

6. Sanctified affliction is a singular helpe to *further* our *true conversion*, and to drive us home by *repentance* to our heavenly Father. *In their affliction* (saith the Lord) *they will seeke me diligently*. Egypts burdens made *Israel cry* unto God. *Davids* troubles made him *pray*. *Hezechias* sickenesse made him to *weepe*: and misery drove the *Prodigall Child* to returne and sue for his Fathers grace and mercy. Yea, wee reade of many in the *Gospell*, that (by *sicknesses* and *afflictions*) were driven to come unto Christ, who (if they had *health* and *prosperity*, as others) would have (like others) neglected or contemned their Saviour, and never have sought unto him for his saving health and grace. For as the *Arke of Noah*, the higher it was tossed with the *Flood*, the nearer it mounted towards *heaven*: so the

Hos.5.15.

Exod.3.7. Psal.86 7. Isa.38.2, 3. Luk.15. 16.&c.

*sanctified*

*sanctified Soule*, the more it is exercised with *affliction*, the nearer it is lifted towards God. Oh *blessed* is that *crosse* that draweth a sinner to *come (upon the knees of his heart) unto *Christ*, to confesse his owne misery, and to implore his endlesse mercy? Oh *blessed*, aye *blessed* be that *Christ*, that never refuseth the sinner that commeth unto him, though weather-driven by *affliction* and *misery*.

* *Deus non delectatur pœnis nostris, sed confessionem quærit erroris.* Alb. in Psalm 4 Pœnitent

7. Affliction worketh in us *piety* and *compassion* toward our *fellow brethren*, that bee in distresse and misery: whereby we learne to have a *fellow-feeling* of their calamities: and to *condole* their estate, *as if wee suffered with them*. And for this cause Christ himselfe would suffer, and *be tempted in all things like unto us* (sinne onely excepted) *that hee might be a mercyfull High Priest, touched with the feeling of our infirmities*. For none can so heartily bemone the misery of another, as hee who first suffered *himselfe* the same affliction. Hereupon

Heb. 13. 3.

Heb. 4. 13. & 2. 18. & 5. 8. 9.

on a sinner in misery may boldly say unto *Christ*:

*Non ignare mali miseris succurrito Christe.*

*Our frailty sith (O Christ) thou didst perceive:*
*Condole our state, who still in frailty cleave.*

3. God useth our sicknesses and afflictions, as meanes and examples both to *manifest unto others the *faith* and *vertues* which he hath bestowed upon us; as also to *strengthen those* who have not received so great a *measure of Faith* as wee. For there can be no greater encouragement to a weake *Christian*, than to behold a *true* professour (in the *extreamest* sickenesse of his *body*) supported with greater patience and consolation in the *soule*. And the comfortable and blessed departure of such a man will arme him against the feare of death, and assure him, that *the hope of the godly is a farre more precious thing than that flesh and blood can understand, or mortall eyes behold, in this vale of misery.*

* *Sinit Deus iustum incidere in calamitates, ut virtutem quæ in illo latebat, aliis apertam manifestamque faciat.* Dam. l. 2. de Orth. cap. 29.

*misery*. And were it not that wee did see many of those whom wee know to be the undoubted Children of God, to have endured such afflictions and calamities before us; the greatnesse of the miseries and crosses which oftimes wee endure, would make us doubt whether we be the children of God or no. And to this purpose S. *Iames* saith, *God made Iob and the Prophets an example of suffering adversity, and of long patience.* Rom 8. 18. 1 Pet. 4. 14.

9. By afflictions God makes us conformable to the *Image* of *Christ* his Sonne, who being the *Captaine of our Salvation*, was *made perfect through sufferings*. And therefore hee first bare the *Crosse* in *shame*, before hee was *crowned* with *glory*: and did first taste *gall*, before hee did eate the *hony combe*: and was first *derided*, *King of the Iewes*, by the Souldiers in the *High-Priests-Hall*, before hee was *saluted*, *King of Glory*, by the Angels in his *Fathers Courts*. And the more lively our *heavenly Father* shall perceive Heb 2. 10. Heb 1. 7. Mat. 27. 34. Luk. 24. 42. *Fauos post mella gustauit.* Ter. lib. de Coron. milit. cap. 24. Psal. 24. 7.

the *image* of his *naturall Sonne* to appeare in us, the better hee will love us, and when we have, for a time, borne his *likenesse* in his *sufferings*, and *fought* and *overcome*, wee shall be crowned by *Christ*, and with *Christ*, sit on his Throne, and of *Christ* receive the *precious white stone* and *morning starre*, that shall make us *shine* like *Christ* for ever in his *glory*.

1 Tim 4. 7.8. Apo.3.21. Apoc.2. 17.18. Phil.3.21. *Ideo tentantur Sancti, ut ipsi se agnoscant.* Primas. *Esse se magnum virium homo crederet, si nullum unquam earundem virium defectum sentiret.* Greg l.2. Moral. Iob.

10. Lastly, that the godly may bee humbled in respect of their owne state and misery: and God glorified by delivering them out of their troubles and afflictions, when they call upon him for his helpe and succour. For though that there be no man so *pure*, but if the Lord will *straightly marke iniquities*, hee shall find in him iust cause to punish him for his sinne: yet the Lord in mercy doth * not *alwayes* in the affliction of his Children, respect *their sinnes*: but sometimes layeth

Rsal.130.3. * *In his quæ patimur nullum contra Deum murmur cordi nostro subrepat: quia ad quid hoc Creator noster operetur ignotum est.* Greg. Epist.31.

afflictions

afflictions and crosses upon them for his *glories* sake. Thus our Saviour Christ told his Disciples, that *the man was not borne blinde for his owne or his Parents sinne:* but *that the worke of God should be shewed on him.* So he told them likewise, that *Lazarus sickenesse was not unto the death,* but *for the glory of God.* Oh the unspeakeable goodnesse of *God,* which turneth those afflictions, which are the *shame* and *punishment* due to our sinnes, to bee the subiect of his *honour* and *glorie!* Ioh. 9.3. Ioh. 11.4.

These are the blessed and profitable *ends,* wherefore God sendeth sickenesse and affliction upon his Children, whereby it may plainely appeare that *afflictions* are not *signes* either of *Gods hatred,* or of *our reprobation:* but rather *tokens* and *pledges* of his *fatherly love* unto his children whom he loveth, and therfore *chasteneth* them in this life, where upon repentance, there remaines hope of *pardon*; rather than to referre the punishment to that life.

*Malum pati malum non est: malum facere malum est.* Chrys. de Prod. Iud

life where there is no hope of *pardon*, nor end of *punishment*. For this cause, the Christians in the * *Primitiue Church*, were wont to give God *great thankes*, for afflicting them in *this life*. So the Apostles *reioyced*, *that they were counted worthy to suffer for Christs Name*, *Act.*5.41. And the *Christian Hebrewes suffered with ioy the spoiling of their goods*, *knowing that they had in Heaven a better*, *and an endaring substance*. *Heb.*10.34. And in respect of those *holy ends*, the Apostle saith, *That though no affliction for the present seemeth ioyous*, *but grievous*; yet, *afterwards it bringeth the quiet fruite of righteousnesse to them who are thereby exercised*. Pray therefore heartily, that as God hath sent unto thee this sickenesse; so it would please him to come *himselfe* unto thee, with thy sickenesse: by teaching thee to make those *sanctified uses* of it, for which hee hath inflicted the same upon thee.

* *Cum vexamur ac premimur, tum maximas gratias agimus indulgentissimo Patri, quod corruptelam nostrã non patitur longius procedere, sed plagis ac verberibus emendat.* Lact. lib. 5. cap. 23. H. b. 12. 11.

*Medi-*

## *Meditations for one that is recovered from ſickneſſe.*

IF God hath of his mercy *heard* thy *Prayers*, and reſtored thee to thy *health* againe; conſider with thy ſelfe:

1. That thou haſt now received from God, as it were, *another life*. Spend it therefore to the honour of God, in *newneſſe of life*. Let thy ſinne dye with thy *ſickneſſe*: but live thou by grace to *holineſſe*.

2. Be not the more *ſecure*, that thou art reſtored to *health*, neither *inſult* in thy ſelfe, that thou haſt eſcaped *death*; but thinke rather, that God (ſeeing how *unprepared* thou waſt) hath of his mercy heard thy Prayer, ſpared thee, and given thee ſome *little* longer time of *reſpite*: that thou mayeſt both amend thy life, and put thy ſelfe in a *better* readineſſe againſt the time that hee ſhall call for thee, with-

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without *further delay*, out of this world. For though thou hast escaped this, it may be, thou shalt not escape the *next* sickness.

3. Consider how fearefull a reckoning thou hadst made before the *Iudgement seate* of *Christ*, by this time, if thou hadst dyed of this *sickness*: spend therefore the time that remaines, so, as that thou maiest be able to make a more *cheerefull account* of thy life, when it must be expired *indeed*.

4. Put not farre off the *day* of *death*: thou knowest not for all this, how neare it is at hand: and (being so fairely *warned*) be *wiser*. For if thou be taken unprovided the next time, thy *excuse* will be *lesse*, and thy *iudgement greater*.

5. Remember that thou hast vowed *amendment* and *newnesse* of life. Thou hast *vowed a vow unto God, deferre not to pay it: for he delighteth not in fooles; pay therefore that thou hast vowed.* The vncleane Spirit is cast out: Oh let him not re-enter with *seaven worse than himselfe.*

Eccle. 5. 3.

Mat. 12. 13. &c.

*selfe.* Thou hast *sighed* out the groanes of *contrition*, thou hast *wept* the teares of *repentance*; thou art *washed* in the poole of *Bethesda*, streaming with five bloudy wounds, not of a *troubling Angell*, but *of the Angell of Gods presence, troubled* with the wrath due to thy sinnes: who descended into Hell, to restore thee to living health, and Heaven. *Returne not now, with the Dogge, to thine owne vomit*, nor like the *washed Sow, to wallow againe in the mire* of thy former sinnes, and vncleannesse: least *being intangled and overcome againe with the filthinesse of sinne*, (which now thou hast escaped) thy *latter end prove worse than thy first beginning. Twice* therefore doth our Sivieur Christ give the same *cautionary* warning to *healed sinners*, First, to the man, cured of his 38. yeares disease; *Behold, thou art made whole; sinne no more: least a worse thing fall upon thee.* Secondly, to the woman taken in adulterie; *Neither doe I condemne thee:*

Ioh.5.4. Isa.63.9. Luk.14. 33.

2 Pet.2. 20.22.

Ioh.5.14.

Ioh.8.11.

*Goe*

*Goe thy way, and ſinne no more.* Teaching us, how dangerous a thing it is, to *relapſe* and *fall againe* into the former exceſſe of riot. Take heede therefore unto thy wayes; and pray for grace, that *thou mayeſt apply thy heart unto wiſedome*, during that *ſmall number* of dayes which yet remaine behind. And for thy preſent mercy and health received, imitate the *thankefull Leper*, and returne unto God this, or the like thankeſgiving.

1 Pet. 4. 4.

Pſal. 90. 12.

## *A Thankeſgiving to be ſaid of one that is recovered from ſickeneſſe.*

Gracious and mercifull Father, who art the Lord of health and ſickeneſſe, of life and of death: *who killeſt, and makeſt alive: who bringeſt downe to the grave, and raiſeſt up againe*; who art the onely preſerver of all thoſe that truſt in thee: I thy poore

1 Sam. 2. 6.

poore and unworthy servant, having now (by experience of my painfull sickenesse) felt the *grievousnesse* of misery due unto *sinne*, and the *greatnesse* of thy mercy in forgiving *sinners*, and perceiving with what a fatherly compassion thou hast heard my prayers, and restored me to my health and strength againe: doe here (upon the bended knees of my heart) returne (with the *thankfull Leper*) to acknowledge thee *alone* to bee the God of my health and salvation: and to give thee the praise and glory for my strength and deliverance out of that grievous disease and malady: and for thus turning my *mourning* into mirth, my *sickenesse* into health, and my *death* into life. My sinnes deserved punishment, and thou hast corrected mee, but *hast not given me over unto death.* **I looked (from the day to the night) when thou wouldst make an end of mee: I did chatter like a Crane, or a Swallow. I mourned (as a Dove) when the bitternesse of sickenesse oppressed me; I* **Isa. 38. 9. &c.*

lifted

*lifted up mine eyes vnto thee, O Lord, and thou didst comfort mee: for thou didst cast all my sinnes behind thy backe, and didst deliver my soule from the pit of corruption: and when I found no helpe in my selfe, nor in any other creature (saying I am deprived of the residue of my yeares, I shall see him no more among the Inhabitants of the world) then didst thou restore me to health againe, and gavest life vnto me: I found thee O Lord, ready to save me.*

And now, Lord, I confesse, that I can never yeeld vnto thee such a *measure* of thankes, as thou hast (for this benefit) deserved at my hands. And (seeing that I can never be able to repay thy goodnesse with *acceptable workes.*) Oh, that I could with *Mary Magdalen* testifie the love and thankefulnesse of my heart, with *abounding teares!* Oh, what shall I be able to render vnto thee, O Lord, *for all these benefits which thou bestowedst upon my soule!* Surely, as in my *sicknesse*, when I had nothing else to give vn-

to

to thee, I offered *Christ* and his *merits* unto thee as a *ransome* for my sinnes: so being now restored by thy *grace* unto my health and strength, and having no better thing to give: behold, O Lord, I doe here offer up my *selfe* unto thee, beseeching thee so to assist me with thy holy Spirit, that the remainder of my life may be wholly spent in setting forth thy prayse and glory. Rom. 12. 1.

O Lord, forgive me my former follies and unthankefulnesse; that I was no more carefull to love thee according to thy *goodnesse*, nor to serve thee according to thy *will*; nor to obey thee, according to thy *Commandements*; nor to thanke thee, according to thy *benefits*. And seeing thou knowest that *of my selfe I am not sufficient so much as to thinke a good thought*, (much lesse to doe that which is good and acceptable in thy sight;) assist mee with thy grace and holy Spirit, that I may (in my *prosperity*) as devoutly spend my health in thy service as I

was earneſt in my ſickneſſe to begge it at thy hands. And ſuffer mee never to forget either this thy *mercy* in reſtoring mee to my *health*, or thoſe *vowes* and *promiſes*, which I have made unto thee in my *ſickneſſe*. With my *new* health, renew in mee, O Lord, a *right* Spirit: which may free me from the ſlavery of *ſinne*, and eſtabliſh my heart in the ſervice of *grace*. Worke in mee a greater deteſtation of all ſinnes (which were the cauſes of thy *anger* and my *ſickneſſe*:) and increaſe my *Faith* in Ieſus Chriſt: who is the Authour of my *health* and *ſalvation*. *Let thy good Spirit leade mee in the way that I ſhould walke; and teach mee to deny all ungodlineſſe, and worldly luſts, and to live ſoberly, righteouſly and godly in this world*, that others by my example may thinke better of thy truth. And ſith this time (which I have yet to live) is but a little reſpite and ſmall remnant of dayes, which cannot long continue; *Teach mee, O my God, ſo to number my dayes,*

Tit. 2. 12.

Pſal. 90. 12.

*dayes, that I may apply my heart to that ſpirituall wiſedome, which directeth to ſalvation.* And to this end make me more zealous than I have beene in *religion*, more devout in *prayer*; more fervent in *ſpirit*, more carefull to heare and profit by the preaching of thy *Goſpel*; more helpfull to my poore *brethren*, more watchfull over my *wayes*, more faithfull in my *calling*, and every way more abundant in all *good workes*. Let me (in the ioyfull time of *proſperity*) feare the evill day of *affliction*: in the time of *health* thinke on *ſickneſſe*: in the time of *ſickneſſe* make my ſelfe ready for *death*, and when *death* approacheth, prepare my ſelfe for *iudgement*. Let my *whole life* be an *expreſſing* thankfulneſſe unto thee for thy grace and mercy. And therefore, O Lord, I doe here from the very bottome of my heart, together with the *thouſand thouſands of Angels, the foure Beaſts, and twenty foure Elders, and all the creatures in heaven and on the earth, acknowledge to be due unto thee*

Apoc. 5. 12. &c.

*O Father which sitteth upon the Throne, and to the Lambe, thy Sonne,* who sitteth at thy right hand: and to the *holy Spirit*, which proceedeth from both, the holy *Trinity* of persons in *unity* of substance; *all praise, honour, glory, and power,* from this time forth and for evermore. *Amen.*

## *Meditations for one that is like to die.*

IF thy sickneſſe be like to increaſe unto death; then meditate on *three* things: Firſt, how *graciouſly* God dealeth with thee. Secondly, from what *evils* death wil free thee. Thirdly, what *good* death will bring unto thee.

Firſt, concerning *Gods* fauourable dealing with thee.

1. Meditate, that God uſeth this *chaſtiſement* of thy *body*, but as a *Medicine* to cure thy *ſoule*, by drawing thee (who art *ſicke* in ſinne) to come by repentance unto

*Chriſt*

*Christ* (thy *Physitian*) to have thy *soule healed.* Mat. 9. 12.

2. That the soreſt ſickeneſſe or *painfulleſt* diſeaſe which thou canſt endure, is *nothing*, if it be compared to *thoſe dolours*, and *paines* which *Ieſus Chriſt* thy Saviour hath ſuffered for thee: when in a *bloudy ſweat*, he endured the *wrath* of God, the *paines* of *hell*, and a *curſed* death which was due to thy ſinnes. Iuſtly therefore may he uſe thoſe words of *Ieremy*, *Behold, and ſee if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.* Hath the *Sonne* of God endured ſo much for thy *redemption*; and wilt not thou a *ſinfull man* endure a little ſickneſſe for his *pleaſure*; eſpecially when it is for *thy good*? Luk. 22. 14. Pſal. 88. Iſa 53. 6. Pſal. 18 5. Heb. 5. 7. Gal. 3. 13. Lam 1. 25. *Dum legimus vel audimus quot & quanta ille ſine culpa ſuſtinuit, intelligimus nos peccatores omnia debere libenter ſuſtinere.* Theod 20 5. cap. in Rom.

3. That when thy ſickneſſe and diſeaſe is at the *extreameſt*; yet it is *leſſe* and *eaſier* than thy ſins have deſerved. Let thine *owne* conſcience iudge whether thou haſt not *deſerved worſe* than all that thou doſt ſuffer.

Mur-

Murmure not therefore, but considering thy *manifold* and *grievous sinne*, thanke God that thou art not plagued with farre more grievous *punishments*. Thinke how *willingly* the damned in Hell would endure thy *extreamest* paines a thousand yeeres, on condition that they had but the hope to be saved, and (after so many yeeres) to be eased of their eternall torments. And seeing that it is his mercy that thou art not rather *consumed* than *corrected*; how canst thou but beare patiently his *temporall* correction, seeing the end is to save thee from *eternall* condemnation?

Lam. 3. 22.

1 Cor. 11. 32.

4. That nothing commeth to passe in this case unto thee, but such as ordinarily befell to others thy brethren; who (being the *beloved* and *undoubted servants* of God when they lived on earth) are now most *blessed* and *glorious* Saints with Christ in Heaven: as *Job*, *David*, *Lazarus*, *&c.* They groaned for a time, as thou doest, under the *like burthen*: but they are now de-

Heb. 11. 5. &c. 1 Pet. 5. 9.

livered

livered from *all* their miseries, troubles, and calamities. And so likewise *ere long* (if thou wilt patiently tarry the Lords leasure) thou shalt also bee delivered from thy sickneſſe and paine; either by *restitution* to thy former health, with *Job*; or (which is farre better) by being *received* to heavenly *rest*, with *Lazarus*.

5. Lastly, that God hath not given thee over into the *hand* of *thine enemy*, to be punished and disgraced; but (being thy loving *Father*) hee correcteth thee with his owne mercifull hand. When *David* had his *wish*, to chuse his *owne chastisement*; he chose rather to be corrected by the hands of God, than by any other meanes; *Let us fall into the hands of the Lord, for his mercies are great, and let me not fall into the hands of man.* Who will not take any affliction in good part, when it commeth from the hand of God, from whom (though no *affliction seemeth ioyous for the present*) wee know nothing commeth but

2 Sam. 24. 14.

Heb. 12. 11.

but what is *good?* The consideration hereof made *David* to endure *Shemeis* cursed railing; with greater patience; and to correct himselfe another time for his impatiencie; *I should not have opened my mouth, because thou didst it:* and *Iob*, to reproove the *unadvised* speech of his wife, *Thou speakest like a foolish woman. What? shall we receive good at the hand of God, and not receive evill?* And though the *cup of Gods wrath* due to our sinnes, was such a horrour to our Saviours *humane* nature, that hee earnestly prayed that it might passe from him: yet (when hee considered that it was reached unto him by the *hand* and *will* of his Father) he willingly submitted himselfe to drinke it to the very *dregs* thereof. Nothing will more arme thee with *patience* in thy sicknesse, than to see that it commeth from the *hand* of thy heavenly *Father*, who would never *send* it, but that he sees it to be unto thee both *needfull* and *profitable*.

2 Sam. 16, 9. 10.

Psa. 39. 9.

Iob. 2. 10.

Mat. 26. 36.

Verse 42.

The

*The second sort of Meditations are, to consider from what evils death will free thee.*

IT freeth thee from a *corruptible body*, which was conceived in the *weakneſſe* of fleſh, the *heate* of luſt, the *ſtaine* of ſinne, and borne in the *blood* of filthineſſe: a living *priſon* of thy ſoule, a lively *inſtrument* of ſinne, a very *ſacke* of ſtinking dung: the *excrements* of whoſe noſtrils, eares, pores, and other paſſages (duely conſidered) will ſeeme more loathſome than the uncleanneſt ſinke or vault. Inſomuch that whereas *Trees* and *plants* bring forth leaves, flowers, fruites, and ſweete ſmels, *mans* body brings forth naturally nothing but *lice*, *wormes*, *rottennesſe*, and *filthy ſtinke*. His *affections* are altogether *corrupted*: and the *imaginations of his heart are onely evill continually*. Hence it is that the *ungodly* is not ſatisfied with *prophaneneſſe*, nor

Pſal. 14. 1. Gen. 6. 5.

but what is *good?* The consideration hereof made *David* to endure *Shemeis* cursed railing; with greater patience; and to correct himselfe another time for his impatiencie; 2 Sam. 16, 9. 10. Psa. 39. 9. *I should not have opened my mouth, because thou didst it*: and *Iob*, to reproove the *unadvised* speech of his wife, *Thou speakest like a foolish woman. What? shall we receive good at the hand of God, and not receive evill?* And though the *cup of Gods wrath* due to our sinnes, was such a horrour to our Saviours *humane* nature, that hee earnestly prayed that it might passe from him: yet (when hee considered that it was reached unto him by the *hand* and *will* of his Father) he willingly submitted himselfe to drinke it to the very *dregs* thereof. Nothing will more arme thee with *patience* in thy sicknesse, than to see that it commeth from the *hand* of thy heavenly *Father*, who would never *send* it, but that he sees it to be unto thee both *needfull* and *profitable*. Iob. 2. 10. Mat. 26. 36. Verse 42.

The

*The second sort of Meditations are, to consider from what evils death will free thee.*

IT freeth thee from a *corruptible body*, which was conceived in the *weakenesse* of flesh, the *heate* of lust, the *staine* of sinne, and borne in the *blood* of filthinesse: a living *prison* of thy soule, a lively *instrument* of sinne, a very *sacke* of stinking dung: the *excrements* of whose nostrils, eares, pores, and other passages (duely considered) will seeme more loathsome than the uncleanest sinke or vault. Insomuch that whereas *Trees* and *plants* bring forth leaves, flowers, fruites, and sweete smels, *mans* body brings forth naturally nothing but *lice*, *wormes*, *rottennesse*, and *filthy stinke*. His *affections* are altogether *corrupted*: and the *imaginations of his heart are onely evill continually*. Hence it is that the *ungodly* is not satisfied with *prophanenesse*, nor

Psal. 14. 1. Gen. 6. 5.

the *voluptuous* with *pleasures*, nor the *ambitious* with *preferments*, nor the *curious* with *preciſeneſſe*, nor the *malicious* with *revenge*, nor the *lecherous* with *uncleanneſſe*, nor the *covetous* with *gaine*, nor the *drunkard* with *drinking*. New *paſſions* and *faſhions* doe daily grow: new *feares* and *afflictions* doe ſtill ariſe; here *wrath* lyes in waite, there *vaine glory* vexeth: heere *pride* lifts up, there *diſgrace* caſts downe; and every one *waiteth* who ſhall ariſe in the *ruine* of another. Now a man is privily *ſtung* with *backe-biters* like fiery *Serpents*: anone, he is in danger to be *openly devoured* of his *enemies*, like *Daniels Lyons*. And a godly man, where ere hee liveth, ſhall ever be vexed (like *Lot*) with *Sodomes* uncleanneſſe.

2. Death brings unto the godly an end of *ſinning*, and of all the miſeries which are due unto ſinne: ſo that after death *there ſhall be no more ſorrow, nor crying: neither ſhall there be any more paine; for God ſhall wipe away all teares from our*

Rom. 6. 7.

Apo 21. 4.

eyes.

*eyes*. Yea, by death wee are ſeparated from the *company* of wicked men; and God *taketh away merciſull and righteous men from the evill to come*. So hee dealt with *Ioſiah*: *I will gather thee to thy Fathers, and thou ſhalt bee put into thy grave in peace: and thine eyes ſhall not ſee all the evill which I will bring upon this place*. And God *hides them for a while in the grave, untill the indignation paſſe over*. So that as *Paradiſe* is the *Haven* of the *ſoules ioy*: ſo the *grave* may be termed the *Haven* of the *bodies reſt*. Iſa. 57. 1. 2 Kin. 22. 20. Iſa. 26. 20.

3. Whereas this wicked body lives in a world of *wickedneſſe*, ſo that the *poore* ſoule cannot looke out at the *eye*, and not bee *infected*: nor heare by the *eare*, and not bee *diſtracted*; nor ſmell at the *noſtrils*, and not be *tainted*: nor taſte with the *tongue*, and not be *allured*: nor touch by the *hand*, and not bee *defiled*; and every ſenſe upon every temptation is ready to *betray* the ſoule:- by death the ſoule ſhall be delivered from this *thraldome*, Ioh. 5. 19.

and this *corruptible body shall put on incorruption, and this mortall immortality.* 1 *Cor.* 15. 53. Oh *blessed*, thrice blessed bee that death in the *Lord*, which delivers us out of so evill a world, and freeth us from such a *body* of bondage and corruption!

*The third sort of Meditations are, to consider what good death will bring unto thee.*

1 DEath bringeth the godly mans *Soule* to enioy an *immediate Communion* with the blessed *Trinity*, in everlasting *blisse* and *glory*.

2. It translates the Soule from the *miseries* of this world, the *contagion* of sinne, and *society* of sinners, to the *Citty of the living God, the celestiall Jerusalem, and the company of innumerable Angels, and to the assembly and congregation of the first borne, which are written in heaven, and to God the Judge of all, and*

Heb. 12. 22. 23. 24.

to

*to the soules of iust men made perfect, and to Iesus the Mediator of the new Covenant.*

3. Death putteth the Soule into the actuall and full *possession* of all the *Inheritance* and happinesse, which Christ hath either *promised* unto thee in his *Word*, or purchased for thee by his *blood*.

This is a good and happinesse, whereunto the blessed death will bring thee. And what truely *religious Christian* that is young, would not wish himselfe *old*, that his appointed time might the sooner approach, to enter into this celestiall Paradise; Where thou maist exchange thy *brasse* for *gold*, thy *vanity* for *felicity*, thy *uncleannesse* for *honour*, thy *bondage* for *freedome*, thy *lease* for an *inheritance*, and thy *mortall* state for an *immortall* life? Hee that doth not daily desire this blessednesse *above all things*, of *all others* hee is lest worthy to enjoy it.

If [a] *Cato Vticensis*, and *Cleombrotus*, two Heathen men, (reading

a Plut in vit. Cat. Cic. Tusc. quæst. l. 1. *Vel de præcipiti venias in Tartara saxo, Vt qui Socraticum de nece legis opus* Ovid in ibid.

ding *Platoes* booke of the immortality of the ſoule) did voluntarily, the one *breake his necke*, the other *runne* upon his *ſword*, that they might the ſooner (as they thought) have enjoyed *thoſe ioyes*: what a ſhame is it for *Chriſtians* (knowing thoſe things in a more excellent *meaſure* and *manner* out of *Gods owne Booke*) not to bee willing to enter into theſe heavenly ioyes? eſpecially when their *maſter* cals for them thither. If therefore there be in thee any love of *God*, or deſire of thine owne happineſſe or ſalvation: when the time of thy departing draweth neere; that *time* I ſay, and manner of death, which God in his unchangeable counſell hath appointed and determined before thou waſt borne; yeeld and ſurrender up (*willingly* and *cheerefully*) thy ſoule into the merciſull hands of *Ieſus Chriſt thy Saviour*. And to this end, when the time is come; as the *Angell* in the ſight of *Manoah* and his wife, aſcended from the *Altar up to heaven in the*

Mat 25.21.

*flame*

*flam: of the Sacrifice*, so endeavour thou, that thy spirit in the sight of thy friends, may from the *Altar* of a *contrite heart*, ascend up to Heaven, in the sweete perfume of this, or the like *spirituall sacrifice of Prayer*. Luk. 23. 19, 20.

## *A Prayer for a sicke man, when he is told that hee is not a man for this world, but must prepare himselfe to goe unto God.*

O Heavenly Father, who art *the Lord God of the spirits of all flesh*, and *hast made us these soules*, and hast appointed us the time, as to come into this world, so (having finished our *course*) to goe out of the same: the *number* of my dayes, which thou hast *determined*, are now expired, and I am come to the utmost bounds, which thou hast appointed, *beyond which I cannot passe*. I know O Lord, that if thou

Num. 16. Num. 27. 16. Ier. 38. 16. Act. 13. 25, 26. 2 Tim 4. 7 Psal. 90. 12 Iob. 14. 5. 14 & 16. 22, & 21. Luk. 22. 35.

Psal.143.2. *thou entrest into judgement, no flesh can be justified in thy sight*: And I (O Lord) of all others should appeare most impure and uniust; for
2 Tim.4.7. I have not *fought that good fight* for the defence of thy *faith* and *Religion*, with that *zeale* and *constancy* that I should: but for feare of displeasing the world, I have *given way* unto *sinnes* and *errours*: and for desire to please my *flesh*, I have broken all thy Commandements, in *thought*, *word*, and *deed*: so that
Psal.41.12. *my sinnes have taken such hold on me, that I am not able to looke up*, and *they are more in number than the haires on my head. If thou wilt*
Psal.130.3. *straightly marke mine iniquities; O Lord, where shall I stand? If thou*
Dan.5.27. *weighest me in the ballance, I shall be found too light.* For I am voyde of all righteousnesse that might merit
Mat.11.28. thy mercy: and *loaden* with all iniquities that most iustly deserve thy heavieſt wrath. But O my Lord, and my God, for *Iesus Christ*
Matt.3.17. thy Sonnes sake, *in whom onely thou art well pleased* with all penitent and beleeving

beleeving sinners; take pitty and compassion upon me, who am the *chiefe of sinners*. Blot out all my sinnes out of thy remembrance, and *wash away* all my transgressions out of thy sight, with the *precious blood* of thy Sonne, which I beleeve that hee (as an undefiled *Lambe*) hath shed for the cleansing of my sinnes. In this faith I lived: in this faith I dye: beleeving *that Iesus Christ dyed for my sinnes, and rose againe for my justification.* And seeing that hee hath endured that death, and *borne the burden of that judgement* which was due unto my sinnes; O Father, for his death and passions sake, now (that I am comming to appeare before thy iudgement seate) acquit and deliver mee from that fearfull iudgement, which my sinnes have iustly deserved. And performe with me that gracious and comfortable promise which thou hast made in thy Gospell: *That whosoever beleeveth in thee, hath everlasting life, and shall not come into iudgement, but shall passe from death*

1 Tim. 1. 15.
Ezec. 18. 22
Psal. 51. 7.
1 Pet. 1. 19.
Iohn. 1. 29.
Rom. 4. 25.
1 Cor. 15. 3. 4.
1 Pet. 2. 24.

Ioh. 5. 24.

Luk.17.5. *unto life.* Strengthen, O Christ, my Faith: that I may put the *whole* confidence of my salvation, in the merits of thy obedience and blood. Encrease, O holy Spirit, my patience; lay no more upon me *than I am able to beare*: and enable me to beare so much as shall stand with thy blessed will and pleasure. O blessed Trinity in Vnity, my Creator, Redeemer and Sanctifier, vouchsafe that as my *outward* man doth decay: so my *inward* man may more and more by thy grace and consolation, increase and gather strength. O Saviour, put my soule in a readinesse, that (like a *wise Virgin*, having the *Wedding Garment* of thy righteousnesse and holinesse) she may be ready to meete thee at thy comming, *with Oyle in her Lampe.* Marry her unto thy selfe, that she may bee*come* with thee in everlasting *love* and *fellowship.* *O Lord reproove Satan,* and chase him away: *Deliver my soule from the power of the Dogge, Save me from the Lyons mouth.* I thanke thee, O Lord, for all thy

1 Cor.10. 14.

Mat.25.4. Mat.22.11. Apo.19.8.

Apo.19.7. Ioh.17.22.

Zach.3.2. Psal.22.10 21.

blessings

bleſſings both ſpirituall and temporall, beſtowed upon mee: eſpecially for my *Redemption* by the death of my Saviour *Chriſt*. I thanke thee that thou haſt protected me with thy holy *Angels*, from my youth up untill now. Lord, I beſeech thee, give them a charge to attend upon mee, till thou calleſt for my ſoule; and then to carry her (as they did the ſoule of *Lazarus*) into thy *heavenly Kingdome*. And as the time of my departure ſhall approach neerer unto me; ſo grant, O Lord, that my ſoule may draw neerer unto thee: And that I may ioyfully *commend my ſoule into thy hands* as into the hands of a loving Father, and merciſull redeemer: and at that inſtant, *O Lord, graciouſly receive my ſpirit*. All which that I may doe, aſſiſt mee, I beſeech thee, with thy grace: and let thy holy Spirit continue with me *unto the end*, and *in the end*, for Ieſus Chriſt his ſake, thy Sonne, my Lord, and onely Saviour: In whoſe name I give thee thy glory, and begge theſe things

Mat. 18. 8. Heb. 1. 14.

Luk. 16. 22 Mat. 8. 11. Luk. 13. 12. Eph. 1. 10. Act. 15. 11. Pſal. 31. 4. Act. 7. 59.

at

at thy hand, in that Prayer which *Christ* himselfe hath taught me, saying:

*Our Father which art in Heaven, &c.*

## *Meditations against despaire, or doubting of Gods mercy.*

IT is found by continuall experience, that neere the time of death, (when the Children of God are weakest) then Satan makes the *greatest flourish* of his strength: and assayles them with his strongest temptations. For hee knoweth that either hee must now or never prevaile; for if their soules once goe to heaven, hee shall never vexe nor trouble them any more. And therefore he will now bestirre himselfe as much as he can, and labour to set before their eyes all the *grosse sinnes* which ever they committed, and the *Iudgements* of God which are due unto them: thereby to drive

drive them, if he can, unto despaire; which is a grievouser sinne than *all* the sinnes that they committed, or hee can accuse them *of*.

*If Sathan therefore trouble thy Conscience more towards thy death, than in thy life;*

Satans first stratageme, in time of death. The defeature.

1. Confesse thy sinnes unto God, not onely in generall, but also in particular.

2. Make *satisfaction* unto those men, whom thou hast *wronged*, if thou be able. And if thou dost injuriously or fraudulently *detaine* or *keepe* in thy *possession*, *any Lands* or *goods*, that of right doe belong to any *widdow* or *fatherlesse child*, presume not, as thou tendereſt thy soules health, to looke *Christ* the *righteous Iudge* in the face; unlesse thou doest first make a *restitution* thereof to the right *owners*; for the *Law of God*, under the penalty of his *curse*, requireth thee to *restore whatsoever was given thee to keepe*, *or which was committed to thy trust*; *or whatsoever by robbery*, *or violent*

Levit. 6. 2. 3. 4. &c. Num. 5. 6. 7. 8.

*Non remittitur peccatum, nisi restituatur ablatum.*

*violent oppression thou tookest from thy neighbour: with a fifth part for amends added to the principall.* And unlesse that like *Zaccheus* thou doest make *restitution of such goods and lands*, according to Gods Law; thou canst never truely *repent*: and without true *repentance* thou canst never bee *saved*. But though by the temptation of the Divell, thou hast done *wrong* and *injury*: yet if thou doest *truely repent* and make *restitution* to thy power, the Lord hath promised to bee *mercifull* unto thee, to heare the prayers of his *faithfull ministers* for thee, to *forgive thee thy trespasse* and sinne, and to receive thy *soule* in the *merits* of *Christs blood*, as a *Lambe* without *blemish*.

Luk.19. 8,9. Eze.15.3, 12.16. Mich 6.10, 11. Luk.13.1. Ier.18.7. Act.2.38. Act 8.22. 1 Pet.3.9.

Gen.20.7. Iam.5.14, 15,16. Lev.6.6,7.

3. Aske God for Christ his sake *pardon* and *forgivenesse*. And then these troubles of minde are no *discouragements*, but rather *comforts*: *exercises*, not *punishments*. They are *assurances* unto thee, that thou art in the *right way*: for *the way to Heaven*, *is by the gates of Hell*: that

is

is, by suffering *paines* in the *body*, and such *doubtings* in the *mind*: that thy estate in this life being every way made *bitter*, the ioyes of eternall life may relish unto thee *better* and more sweete.

*If Satan tell thee that thou hast no Faith, because thou hast no feeling,* meditate: Satans second assault.

1. That the truest faith hath oftentimes the *least feeling*, and *greatest doubts*; but so long as thou *hatest* such doubtings, they shall not be layd unto thy charge; for they belong to the *flesh*, from which thou art *divorced*. When thy flesh shall *perish*, thy weake inward man, which *hates* them, and *loves* the *Lord Iesus*, shall be *saved*. The Christian encounter. Psal. 7. 19. Mar. 9. 24. Mat. 17. &c. Mat. 14. 31

2. That it is a *better faith* to beleeve without *feeling*, than with feeling. The least faith (so much as a *graine of Mustardseed*, so much as is in an *infant baptized*) is enough to save the soule which *loveth* Christ and *beleeveth* in him. Iob. 13. 15. Mat. 17. 20.

3. That the Childe of God which *desireth* to feele the assurance Mat. 10. 14.

of

of Gods favour, shall have his *desire*, when God shall see it to bee for his good: for God hath promised to give them the *water of life*, who thirst for it. Wee have an example in * Master *Glover* the holy Martyr, who could have no *comfortable feeling* till hee came to the *sight* of the *stake*: and then cryed out, and clapped his hands for joy to his friend: saying, *O Austine, hee is come, hee is come*: meaning the feeling joy of Faith and the Holy Ghost. *Tarry therefore the Lords leisure: be strong, and he shall comfort thine heart.*

Apo.21.6. Isai.55.1.

* Fox *Act. & Monum. Fol.*1555. in the last Edition.

Psa.27.16.

Satans third assault.

*If Satan shall aggravate unto thee the greatnesse, the multitude, and heinousnesse of thy sinnes*; meditare,

The encounter. 1 Tim.1.15.

1. That upon true repentance it is as easie with God to forgive the *greatest* sinne as the *least*, and hee is as willing to forgive *many*, as to pardon *one*. And his mercy shineth more in pardoning *great sinners*, than *small offenders*; as appeares in the examples of *Manasses*,

ses, *Magdalen*, *Peter*, *Paul*, &c. And *where sinne most abounded, there doth his grace reioyce to abound much more.* Rom. 5. 20.

2. That God never forsakes any man, till that a man did first forsake God, as appeares in the examples of *Cain*, *Saul*, *Achitophel*, *Abaziah*, *Iudas*, &c.

3. That God calleth *all*, even those sinners who are *heavy laden with sinne*, and that he did *never deny* his mercy to any sinner that asked his mercy with a *penitent* heart. This the history of the Gospel witnesseth: There came unto *Christ all sorts* of sicke sinners: the *blind*, *lame*, *halt*, *Lespers*: such as were sicke of *palsies*, *dropsies*, *bloudy fluxes*; such as were *lunaticke*, *and possessed with uncleane Spirits and Divels*: Yet of all these not one that came and asked his mercy and helpe, went away without his errand: If mercy hee asked, mercy he found, were his *sinne* never so *great*, were his *disease* never so *grievous*. Nay, hee *offered* and *gave* Mat. 11. 28.

his

his mercy to many that *never asked* it; (being mooved onely with the *bowels* of his owne *compassion*, and the sight of *their misery*) as to the woman of *Samaria*, the widdow of *Naim*, and to the sicke man that lay at the poole of *Bethesda*, who had beene 38. yeeres sicke. If he thus willingly gave his mercy to them that *did not aske it*, and was *found of them* (as the Prophet saith) *that sought him not*; will hee deny mercy unto thee, who dost so *earnestly pray* for it with *teares*? and dost like the poore *Publican*, so *heartily knocke* for it, with *penitent sighs* upon a *bruised* and *broken heart*? Especially when thou prayest to thy *Father*, in the name and mediation of *Christ*, for whose sake hee hath promised to *grant whatsoever we shall aske of him*: as sure as God is true, he will not. Though *Ninivies* sinnes had provoked the Lord to send out his sentence against them, yet upon their repentance, he recalled it againe, and spared the City: how much more if thou like-

Ioh.5.39. Luk.7.13.

Isa.56.1. Rom.10,20

Ioh.14.14.

likewise repentest, will hee spare thee, seeing this sentence is not yet gone forth against thee? If hee deferred the judgements all *Ahabs* dayes, for the externall shew onely which he made of humiliation; how much more will hee cleane turne away his *vengeance*, if thou wilt *unfainedly* repent of thy sinne and returne unto him for grace and mercy?

*Novit Dominus mutare sententiã, si tu noveris emendare vitam.* Aug. in Psa. 50.

Hee offered his mercy unto *Cain* (who murthered his innocent brother.) *If thou doest well, shalt thou not be accepted?* As if hee should have sayd; if thou wilt leave thy envy and malice, and offer unto mee from a faithfull and contrite heart, both *thou* and thine *Oblation* also shall be acceptable unto me. And to *Judas* (that so treacherously betrayed him,) in calling him *friend*, a *sweete* appellation of *love*: and when *Judas* offered, hee willingly *consented* with that *mouth* (*wherein never was found guile*) to kisse those dissembling lips, *under which lurked the poyson of Aspes*. Had *Judas*

Gen. 4. 7.

Mat. 26. 50
1 Pet. 2. 22.
Psal. 140. 3
Mat. 2. 50.

appre-

apprehended this word *friend* out of the mouth of *Christ*, as *Benhadad* did the word *Brother* from the mouth of *Achab*: doubtlesse *Iudas* should have found the *God of Israel* more mercifull than *Benhadad* found the *King of Israel*. But God was * more displeased with *Cain* for *despairing* of his *mercy*, than for *murthering* his *Brother*; & with [a] *Iudas* for *hanging himselfe*, than for *betraying* his *Master*: in that they would make the *sinnes* of *mortall* men greater than the infinite *mercy* of the *eternall God*: or as if they could be more *sinnefull* than GOD was *mercifull*. Whereas the least drop of *Christs blood* is of more merit to procure Gods mercy for thy *salvation*, than all the sinnes (that thou hast committed) can be of force to provoke his wrath to thy *damnation*.

1 King. 20. 32. 33. Verse 31.

* Iudam *non tam scelus quàm desperatio fecit, penitus interire*, Aug. li. de vitâ pœnit.

[a] *Scelerâtior omnibus O Iuda extitisti, quem non pœnitentia duxit ad Dominum sed desperatio traxit ad laqueum.* Leo. Satans third assault.

*If Satan shall suggest, that all this is true of Gods mercy, but that it doth not belong unto thee, because that thy sinnes are greater than other mens, as being sinnes of* knowledge, and

*and of many yeeres continuance; and such as whereby others have beene undone: and all (for the most part) committed wilfully and presumptuously against God and thy conscience. And therefore though hee will bee mercifull unto others, yet he will not be mercifull unto thee*; meditate;

1. That many (who are now in heaven most blessed and glorious *Saints*) committed in the same kinde (when they lived on earth) as great and greater sinnes than ever thou hast committed, and continued (before they repented) in those sinnes as long as ever thou hast done. As therefore *all* their sinnes and the continuance in them, could not hinder *Gods* mercy upon their *repentance*, from forgiving their sinnes, and receiving them into *favour*: no more shall thy *sinnes*, and *continuance* therein, hinder *him* from being mercifull unto *thee*, *if thou doest repent as they did*: yea, upon thy *repentance*, every one of their examples is a pledge that hee will doe the same unto thee that hee did unto

The encounter.

1 Tim. 1. 16.

unto them. For as the *least sinne* in *Gods Iustice* without repentance is *damnable*; so the *greatest sinne* upon Repentance is in his *Mercy pardonable*. Thy *greatest* and inveterateſt *sinnes* are but the sinnes of a *man*; but the *least* of his *mercies* is the mercy of *God*. Becauſe thou knoweſt thine owne sinnes, thou doubteſt whether they ſhall bee pardoned. Marke how this doubtfull caſe is reſolved by God himſelfe. Many in *Iſaiahs* dayes thought (as thou doeſt) that they had continued *ſo long* in ſinne, that it was *too late* for them now to ſeeke to returne unto God for *Grace* and *mercy*. But God anſwereth them; *Seeke yee the Lord whileſt hee may be found: call ye upon him whileſt he is neere.* As if he had ſaid; Whileſt *life laſteth*, and my *Word is preached*, I am neere to be found of all that ſeeke mee, and pray unto mee. The people reply: But wee (O Lord) are *grievous ſinners*, and therefore dare not preſume to *call* upon thy Name, or to *come neere* thine

Iſa. 55. 6, 7, 8.

thine Holineſſe. To this the Lord anſwereth: *Let the wicked forſake his way, and the man of iniquity his thoughts, and let him returne unto mee, and I will have mercy upon him, and to his God, and I will pardon him abundantly.* But wee would thinke (ſay the people) that if our ſinnes were but *ordinary ſinnes*, this promiſe of *mercy* might *belong* unto *us*. But becauſe our ſinnes are ſo *great*, and of ſuch *long continuance*, therefore we feare leſt when we appeare before God, hee will *reject* us. To this GOD anſwereth againe: *My thoughts* (of mercy) *are not your thoughts, neither are your wayes* (of pardoning) *my wayes: for as the Heavens are higher than the Earth, ſo are my wayes higher than your wayes, and my thoughts than your thoughts.* If therefore *every* ſinner in the world were a *world of ſuch ſinners* as thou art: doe thou but yet (what God bids thee) *repent and beleeve*, and the *Blood of Ieſus Chriſt*, being the *Blood of God, will cleanſe*

Act 20.28. Ioh. 1.7.

*cleanse both thee and them from all your sinnes.*

2. That as God did foresee all the sinnes which the world should commit, and yet *all those* could not hinder him from *loving the world,* so *that hee gave his onely begotten Sonne to death to save as many of the world as would beleeve and repent:* much lesse shall thy sinnes (being the sinnes of the least member of the world) bee able to hinder God from *loving* thy soule, and *forgiving* thy sinnes, if thou doest *repent* and *beleeve.*

Ioh. 3. 16.

Rom. 5. 8.

3. That if he loved thee *so dearely* (when thou wast his *enemy*) that he payed for thee *so deere* a price as the spilling of his *heart blood*; how can he now but bee gracious unto thee, when to save thee will cost him but the casting of a *gracious looke* upon thee? Looke not thou therefore to the *greatnesse* of thy sinnes, but to the *infiniteneſſe* of his mercy, which is so surpassing great, that if thou putteſt all thine *owne* grievous sinnes together, and addeſt

adde unto those the sinnes of *Cain* and *Iudas*, and put unto them all the sinnes of all the *Reprobates* in the world; (doubtlesse it would bee a *huge heape*) yet compare this huge heape with the *infinite mercy* of God, and there will be no more comparison betwixt them, than betwixt the least *Mole-hil* and the greatest *Mountain* in a Countrey. The cry of the grievousest sinner that ever we read of, could never reach up *higher* than unto heaven, as the crie of the *sinnes* of *Sodome*: but *the mercy of God* (saith *David*) *reacheth up higher than the heavens*, and so overtoppeth all our sinnes. And *if his mercy bee greater than all his workes*, it must needs be *greater* than all thy sinnes. And so long as his mercy is greater than the sins of the whole World, doe thou but repent, there is no doubt of pardon.

Gen.19.13. Psal.108.4. Psal.145.9.

*If Satan shall object, that thou hast many times vowed to repent, and hast made a shew of repentance for the time: and yet didst fall to the same*

Satans 4. assault.

*sinnes againe and againe, and that all thy repentance was but fained, and a mocking of God. And that seeing thou hast so often broken thy vow, therefore God hath withdrawne his mercy, and hath changed his love, &c.* meditate:

The encounter.

1. That though this were true (which indeed is hainous) yet it is no sufficient cause why thou shouldest despaire; seeing that this is the *common case of all the children of God in this life*, who vow so oft to forbeare some sin, [a] till perceiving their *weakenesse* not able to performe it, they vow that they will vow no more. Their *vowes* shew the desires of their spirituall man; their *breaking* the *weaknesse*

[a] I remember (saith *Luther*) that *Staupitius* was wont to tell mee, *Ego plus quàm millies Deo vovi, &c.* I have more than a thousand times vowed unto God, that I would amend my life, but I could never performe my vow. Henceforth I will make no such vow, because I verily know that I cannot keepe it. Vnlesse therefore God will be mercifull unto me for Christ his sake, and grant mee a blessed departure out of this wretched life, all my vowes and good workes will stand me in no stead. This is the state of the deerest Children of God in this life. Reade *Luther* on *Galat.* Chap. 5.

of

of their corrupt flesh. And our oft slips to the same sins Christ foresaw, when he taught us to pray *daily: O Father, forgive us our trespasses.* And why doth Christ enioyne thee (who art but sinfull man) *to forgive thy brother seven times in a day, if hee shall returne seven times in a day,* and say, *it repenteth me?* But to assure thee that he (being the *God* of mercy and goodnesse it selfe) will forgive unto thee thy *seventy times seven fold* sins a day, which thou haste committed against him, if thou return unto him by true repentance. The *Israelites* were *cured* by looking (though with weake eies) on the *brazen serpent,* as oft as they were stung by the *fiery Serpent* in the wildernesse: to assure thee upon thy teares of repentance, thou shalt be recovered by faith in Christ, as often as thou art wounded to *death* by *sinne.*

Luk. 17, 3. 4

Mat. 18 21. 22.

Num. 21, 9.

*Post lachrymas gemitusq; graves clementia Christi, confestim est oculos ante locanda tuos*

2 That thy salvation is grounded, not upon the *constancy* of thine obedience, but upon the *firmenesse*

nesse of Gods Covenant. Though thou varieſt with God, and the Covenant be broken on thy behalfe, yet it is firme on *Gods part*; and therefore all is ſafe enough, if thou wilt returne; for there is no *variablenesse with him, neither ſhadow of change*: Hee hath locked up thy ſalvation, and made it ſure in his owne unchangeable purpoſe; and hath delivered to thy keeping the keys, which are* *faith* and *Repentance*; and whileſt thou haſt them, thou maieſt perſuade thy ſelfe that thy ſalvation is ſure and ſafe; for, *whom God loveth, he loveth to the end, and never repenteth* of beſtowing his love on them who repent and beleeve.

Iam 1.17. Rom.8.28. Rom.9.11. *By theſe keyes *Peter* opened heaven to himſelfe, and afterwards with the reſt of the Apoſtles, unto others. Luke 22 62 Luk.24.47. &c. Iohn 20.21 Iohn 13.1. Rom.11.29 Rom.8.39. Satans 5. aſſault.

Laſtly, if *Satan ſhall perſwade thee, that thou haſt beene doubting a long time, and that it is beſt for thee now to deſpaire, ſeeing thy ſins increaſe, and thy Iudgements draweth neere*; meditate:

1 That no ſinne (though never ſo great) ſhould be a cauſe to move any Chriſtian to deſpaire, ſo long

long as *Gods mercy* by so many *millions* of degrees is greater: and that every penitent and beleeving sinner hath the pardon of all his sinnes confirmed by the *Word* and *Oath* of God; *two immutable things, wherein it is impossible that God should lie.* His *Word* is, that at what *time soever* a sinner, *whosoever* doth repent him of sin, *whatsoever* (for both *time*, and *sins*, and *sinners* are indefinite) *from the bottome of his heart, God will blot forth all his sinnes out of his remembrance, that they shall be mentioned unto him no more.* If wee will not take his word (which God forbid wee should doubt of) he hath given us his oath: *As I live, I desire not the death of the wicked, but that the wicked turne from his way and live.* As if he had said: will ye not beleeve my *word*? I *sweare* by my life, that I delight not to damne any sinner for his sinnes, but rather to save him upon his conversion and repentance. The meditation hereof mooved *Tertullian* to exclaime:

Heb. 6. 18. Ezek. 18. 23. D. King of Lond. his Lectures on Ionah.

Ezec. 33. 10.

*O felices nos quorum causa iurat Deus! O miserrimos nos, si non Deo quidem iuranti credimus.* Ter. Isa. 28, 14.

*Oh how happy are wee, when God sweareth that he will not our damnation. Oh, what miserable wretches are wee, if wee will not beleeve God when he sweareth his truth unto us!* Listen, O drooping spirit, whose soul is assailed with waves of faithlesse despaire; how happy were it to see many like thee, and *Hezechias*? (*who mourne like Doves for the sense of sinne, and chatter like Cranes and Swallowes for the feare of Gods anger*) rather than to behold many who die like beasts without any feeling of their own state, or any *feare of Gods wrath*, or *Tribunall seat*, before which they are to appeare? Comfort thy selfe, O languishing soule, for if *this earth* hath any for whom Christ spilt his blood on the crosse, thou assuredly art one. Cheere up therefore thy selfe in the *al-sufficient* attonement of the blood of the Lamb, which *speaketh better things than that of Abell.* And pray for those, who never yet obtained the grace to have such a sense and detestation

Heb. 12. 24

of

of sinne. Thou art one indeed, for whom Christ dyed; and from whom a wounded spirit (judging rather according to his *feeling* thā his *Faith*) hath wrung that doleful voyce of Christ: *My God, my God, why hast thou forsaken me?* And doubt not but ere long thou shalt *as* truely *raigne* with him, as now thou doest *suffer* with him: for *Yea* and *Amen* hath spoken it. No sinne barres a man from salvation, but onely *incredulity* and *impenitency*: nothing makes the sinne against the Holy Ghost *unpardonable*, but want of repentance. Thy unfained desire to repent, is as acceptable unto God, as the perfectest repentance that thou couldest wish to performe unto him.

Mat.27.46
2 Tim.2.11
2 Cor.1.20
Apoc.3.14

Heb.6.6.

Meditate upon these *Evangelicall Comforts*, and thou shalt see that in the very *agony* of *death*, GOD will so assist thee with his spirit, that when *Satan* looketh for the *greatest* victory, hee shall receive the *foulest* foile, yea, when thy eye-

*strings* are broken, that thou canst not see the *light*, *Iesus Christ* will appeare unto thee to comfort thy *Soule*, and his *Holy Angels* will
Luke 16.22 carry thee into his *Heavenly Kingdome*. Then shall thy friends behold thee, like *Manoahs* Angell, doing wonders indeed; when they shall see a *fraile man* in his *greatest weakenesse*, (by the meere assistance of Gods Spirit) over-coming the *strength* of sinne, the *bitternesse* of death, and all the *power* of Satan; and in the *fire* of *Faith*, and *perfume* of *prayer*, ascend up with *Angels* victoriously into Heaven.

## *An Admonition to them who come to visit the sicke.*

THey who come to visit the sicke, must have a speciall care not to stand *dumbe* & *staring* in the sicke persons face to disquiet him; nor yet to speake *idly*, and to aske *unprofitable* questions; as most doe.

If

If they see therefore that the sicke party is like to die, let them not dissemble: but lovingly and discreetly admonish him of his weakneſſe, and to prepare for eternall life. One houre *well-spent*, when a mans life is almost out spent, may gain a man the assurance of eternal life. Sooth him not with the vain hope of this life, lest thou betray his soule to eternal death. Admonish him plainly of his estate, and aske him briefely these, or the like Questions.

*Questions to be asked of a sicke man, that is like to dye.*

DOest thou beleeve that Almighty God, the Trinity of Persons in unity of essence, hath by his power made Heaven and earth, and all things therein? and that he doth stil by his divine providence governe the same? So that nothing comes to passe in the *world*

not to thy self, but what *his divine hand and counsell had determined before to be done?*

2. Dost thou confesse that thou hast transgressed and broken the holy *Commandements* of Almighty God in *thought, word, and deed?* and hast deserved for breaking his *holy Lawes*, the curse of God, which containeth all the miseries of this life, and everlasting torments in Hell fire, when this life is ended, if so bee that God should deale with thee according to thy deserts?

3. Art thou not sorry in thy heart, that thou hast so broken his *Lawes*, and neglected his *service*, and worship, & so much followed the world, and thine own vaine pleasures? and wouldest thou not lead a holier life, if thou wert to begin againe?

4. Doest thou not from thy heart desire to be reconciled unto *God in Iesus Christ* his blessed Son thy Mediator; who is *at the right hand of God in heaven, now appearing*

Rom.8. 34. Heb.9.24.

for

thee in the sight of God, and making request unto him for thy Soule?

5. Doest thou renounce all confidence in all other *Mediators*, or *Intercessors*, *Saints* or *Angels*, beleeving that *Iesus Christ* the *onely Mediator of the new Testament*, is able *perfectly to save them that come unto God by him*, *seeing hee ever liveth to make intercession for them*? And wilt thou with *David* say unto *Christ*, *Whom have I in heaven but thee*? And *there is none upon earth that I desire besides thee.* Heb 9 11. 1 Tim. 2. 5. Heb 7. 25. Psal. 73. 25

6. Doest thou *confidently* beleeve and hope to bee *saved* by the *onely merits* of that *bloody* death and passion which thy Savior *Iesus Christ* hath suffered for thee: not putting any hope of salvation in thine *own merits*, nor in any *other meanes*, or Creatures? being assuredly perswaded, *that there is no salvation in any other: and that there is none other Name under Heaven, whereby thou must be saved.* Acts 4. 12. Acts 10. 43

7. Doest thou heartily *forgive* all Isa. 26. 20.

all wrongs and offences done or offered unto thee, by any manner of person whatsoever? And doest thou as willingly (from thy heart) *aske forgivenesse* of them whom thou hast grievously wronged in word or deed? And doest thou cast out of thy heart all *malice* and *hatred*, which thou hast borne to any body, that thou maist appeare before the Face of *Christ* (the *Prince of peace*) in *perfect love and charity*?

Isa. 9. 6. Heb. 12. 14.

8. Doth thy Conscience tell thee of any thing, which thou hast wrongfully taken, and doest still with-hold, from any *widdow* or *fatherlesse Children*, or from any other person whomsoever? Be assured that unlesse thou shalt *restore*, like *Zacheus*, those goods and lands (if thou bee able) thou canst not truly repent: & without true repentance thou canst not bee saved, nor looke Christ in the face when thou shalt appeare before his Iudgement seat.

9. Doest thou firmely believe, that

that thy *body* shall be *raised up* out of the *Grave*, at the sound of the *last Trumpet*? and that thy Body and Soule shall bee united together againe in the *Resurrection Day*, to appeare before the *Lord Iesus Christ*; and thence to goe with him into the Kingdome of Heaven, to live in everlasting blisse and glory?

If the sicke party shall answere to all these questions like a faithfull Christian; then let all who are present, joyne together, and pray for him, in these, or the like words.

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*A prayer to bee said for the sicke by them who visit him.*

O Merciful Father, who art the Lord and giver of life, and to whom *belongs the issues of death*: wee thy Children here assembled, doe acknow-

acknowledge, that (in respect of our manifold sinnes) wee are not worthy to ask any blessing for our selves at thy hands; much lesse to become suiters to thy *Majesty* in the behalfe of others: yet because
Iames 5. *thou hast commanded* us to pray one for another, *especially* for the *sicke*, and hast promised *that the prayers of the righteous shall availe much with thee*: In the *obedience* therefore of thy *Commandement*, and *confidence* of thy gracious *promise*, we are bold to become humble suiters unto thy Divine Majestie, in the behalfe of this our deare Brother (*or Sister*) whom thou hast visited with the *chastisement* of thine owne fatherly hand. Wee could gladly wish the restitution of his health, and a *longer continuance* of his life & Christian *fellowship* amongst us: but for as much as it appeareth (as far as we can discerne) that thou hast appointed by *this visitation*, to call for him out of this mortall life: wee submit *our wils* to *thy blessed will*, and humbly

humbly intreat for Iesus Christ his sake, and the merits of his bitter death and passion (which he hath suffered for him) that thou wouldest pardon, and forgive unto him *all his sinnes*: as well that wherin he was conceived & born, as also all the offences and transgressions, which ever since, to this day and houre, he hath committed in *thought, word*, and *deed*, against thy divine Maiesty. Cast them behind thy backe: *remove them as farre from thy presence, as the East is from the West.* Blot them out of thy remembrance; lay them not to his charge; wash them away with the blood of Christ, that they may no more be seene; and deliver him from al the Iudgments which are due unto him for his sins, that they may never trouble his conscience, nor rise in Iudgement against his Soule; and impute unto him the righteousnesse of Iesus Christ, whereby he may appeare *righteous* in thy sight. And in his extremity at this time, wee beseech thee

Psalm. 103

looke

looke downe from Heaven upon him with those eyes of grace and compassion, wherewith thou art wont to looke upon thy children in their affliction and misery. Pitty thy wounded Servant, like the good *Samaritan*: for heere is a sicke *Soule* that needeth the helpe of *such a heavenly Physitian*. *O Lord increase his faith*, that he may beleeve that *Christ dyed* for him, and that his blood cleanseth him from all his sinnes: and either *asswage* his *paine*, or else increase his *patience* to endure thy blessed will and pleasure. And good Lord, lay *no more* upon him, than thou shalt enable him to beare. *Heave* him up unto thy selfe, with those *sighes* and *groanes* which cannot bee expressed. Make him now to feele what is the hope of his *Calling*: & what is the exceeding *greatnesse* of thy *Mercy* and power towards them that *beleeve* in thee: And in his *weaknesse*, O Lord shew thou thy *strength*. Defend him against the *suggestions* and *temptations* of *Satan*

*an*: who (as hee hath all his life time) will now in his weakeneſſe eſpecially ſeeke to *aſſaile* him, and to devour him. Oh *ſave* his *ſoule*, and *reprove Satan*, & command thy *Holy Angels* to bee about him, to aide him, and to chaſe away all evill and malignant ſpirits far from him. Make him more and more to loathe this world, and *to deſire to be looſed, and to be with Chriſt*. And when that *good houre* and time ſhal come (wherein thou haſt determined to call for him out of this preſent life) give him grace *peaceably* and *joyfully* to yeeld up *his Soule into thy merciful hands*, and do thou receive her into thy mercy, & let thy *bleſſed Angels* carry her into thy Kingdome. Make his *laſt houre* his *beſt houre*, his *laſt words*, his *beſt words*, and his *laſt thoughts* his *beſt thoughts*. And when the *ſight* of his *eyes* is gone, and his tongue ſhal faile to doe his office: grant O Lord, that his *Soule* may (with *Stephen*) behold Jeſus Chriſt in Heaven ready to receive him: and

that

Rom. 8. 26. that thy *Spirit* within him, may *make requests for him, with sighes which cannot be expressed.* Teach us *in him* to reade and see our *owne end* and *mortality*: and therefore to be carefull to prepare our selves for our *last ends*, and put our selves in a readines against the time that thou shalt call *for us* in the like maner. Thus, Lord, we recommend this our deare Brother *(or Sister)* thy sicke servant, unto thy eternall grace and mercy, in that Prayer, which Christ our Saviour hath taught unto us, saying,

*Our Father which art in heaven, &c.*

*Thy Grace, O Lord Iesus Christ; thy love, O heavenly Father: thy comfort and consolation, O holy Spirit, be with us all, and especially with this thy sicke servant, to the end, and in the end*, Amen.

Let them reade often unto the sicke, some speciall Chapters of the holy Scripture: as,

The three first Chapters of the Booke of *Iob.*

The

The 14. and 19. Chapters of *Iob.*

The 34. Chapter of *Deuteronomy.*

The two last Chapters of *Iosuah.*

The 17. Chapter of the first of *Kings.*

The 2. 4. and 12. Chapters of the 2. of *Kings.*

The 38. 40. and 65. Chapters of *Isay.*

The History of the Passion of Christ.

The 8. cap. to the *Romans.*

The 15. chap. of the first Epistle to the *Corinthians.*

The 4. of the first Epistle to the *Thessalonians.*

The 5. Chapter of the second Epistle of *Paul* to the *Corinthians.*

The first and last Chapters of S. *Iames.*

The 11. and 12. to the *Hebrewes.*

The first Epistle of *Peter.*

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The three first, and the three last

last Chapters of the *Revelation*, or some of these.

And so exhorting the sicke partie to waite upon God by *faith*, and *patience*, till hee send for him; & praying the Lord to send them a joyfull meeting in the *Kingdome* of *Heaven* and a *blessed Resurrection* at the last day; they may depart at their pleasure; in the *peace* of God.

## *Consolation against impatiency in sickneſſe.*

IF in thy sickneſſe by extremity of paine thou bee driven to impatiency, meditate;

1. That thy *sinnes* have deserved the *paines* of *hell*: therefore thou mayst with greater patience endure these *fatherly Corrections*.

2. That these are the *scourges* of thy heavenly *Father*, and the *rod* is in his hand. If thou didst suffer with reverence being a *childe*, the correction of thy *earthly parents*; Heb. 12. 9.

how

how much rather shouldest thou now subiect thy selfe (being the *Child* of *God*) to the chastisement of thy *heavenly Father*, seeing it is for thine *eternall* good?

3. That Christ suffered in his soule and body far grievouser paines for thee, therefore thou must more willingly suffer his blessed *pleasure* for thine owne good. Therefore saith Peter, *Christ suffered for you, leaving you an example, that ye should follow his steps.* And, *Let us* (saith S. Paul) *run with ioy the race that is set before us, looking unto Iesus the Author and finisher of our faith, who for the ioy that was set before him, endured the Crosse, &c.*

*Vir dolorum.*

Isa. 53. 3.

1 Pet. 2. 21.

Heb. 12. 1, 2 1 Pet. 5. 9.

4 That these afflictions which now you suffer, *are none other, but such which are accomplished in your brethren that are in the world*, as witnesseth *Peter*: Yea, *Iobs afflictions* were farre more grievous. There is not one of the Saints, which now are at rest in heavenly ioyes, but indured as much as you do, before they went thither: yea, many

*L. Romilius cum quotannis gravi morbo tentaretur a Deo dilecit, quod uno anno liber esset, si à Deo tunc desertus fuisset.* Vit. Pat.

many of them *willingly* suffered all the torments that tyrants cou'd inflict upon them, that they might come to those Heavenly ioyes whereunto you are now called. And you have a promise, that *the God of all grace, after that you have suffered a while, will make you perfect, stablish, strengthen, and settle you*: & that *God of his fidelity, will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to beare it.*

1 Pet. 5. 10.
1. Co. 10. 13

5. That God hath *determined* the time when thy affliction shall *end*, as well as the time when it *began*. *Thirty eight yeres* were appointed the *sicke man* at *Bethesdaes* poole. *Twelve yeares* to the woman with the *bloudy issue*. *Three moneths* to *Moses*. *Ten daies tribulation* to the *Angell* of the Church of *Smyrna*. *Three daies plague* to *David*. Yea, the number of the godly mans *teares* are registred in Gods Booke, and the *quantity* kept in his *bottle*.

Iohn 5. 5.
Mat. 9. 20.
Exod. 2. 2.
Apo. 2. 10.
2. Sam. 24. 23.
psal 56. 8.

The

The time of our trouble (saith *Christ*) is but a *Modicum*. Gods *Anger* lasts but a *Moment* (saith *David*.) A *little season* (saith the *Lord*) and therefore cals all the time of our paine, but the *houre of sorrow*. *David*, for the *swiftnesse* thereof, compares our present trouble to a *Brook*: and *Athanasius* to a *Showre*: Compare the *longest misery* that man endures in this life, to the *eternity of heavenly ioyes*: & they wil appeare to be nothing. And as the sight of a *Son* safe *borne*, makes the *Mother* forget all her former *deadly paine*: so the sight of *Christ* in heaven, who was *borne for thee*, will make all these pangs of death to be quite forgotten, as if they had never beene: like *Stephen*, who as soone as hee saw *Christ*, forgat his own *wounds*, with the *horrour* of the *Grave*, and *terrour* of the *stones*: and sweetly yeelded his *Soule* into the hands of his *Saviour*. Forget thine owne *paine*, thinke of *Christs wounds*, *Be faithfull unto the death, and hee will*

*Modicum & videbe vos.* Ioh. 16. 16. Psa. 80. Apo. 6. 11. Iohn 16. Psal. 110. 7 *Nabecula est, cito transibit.*

Iohn 16. 21

Acts 7.

Apo 2. 20.

*will give thee the Crowne of Eternall life.*

6. That you are now called to *Repetitions* in Christs *Schoole*; to see how much *Faith, Patience*, and *Godlinesse* you have learned all this while; and whether you can, like *Iob, receive* at the hand of God *some evill*, as well as you have hitherto *received* a great deale of *good*? As therefore you have alwayes prayed; *Thy will be done*, so bee not now *offended* at this which is done by his *holy will*.

Job 2.10. Rom.8.28. 38,39. *Morbus non malis adnumerandus, quia multis utiliter accidit.* Basil. *in Hexam.* *Morbus est utilis quaedam institutio, quae docet, caduca spernere & caelestia spirare.* Nazian. *ad* Philagrium.

7. That *all things shall worke together for the best to them that love God*; insomuch that *neither death, nor life, nor Angels, nor Principalities, nor Powers, &c. shall bee able to separate us from the love of God, which is in Iesus Christ our Lord.* Assure your selfe that every *pang* is a prevention of the *paines* of hell; every *respite* an *earnest* of Heavens *rest*: and how many *stripes* do you esteeme Heaven *worth*? As your life hath been a *comfort* to others; so give your friends a *Christian* example

*ample* to die, and deceive the *Divel* as *Iob* did. It is but the *Crosse of Christ* sent before, to *crucifie* the love of the World in thee, that thou maiest goe eternally to live with *Christ*, who was crucified for thee. As thou art therefore a true *Christian*, take up (like *Simon* of *Cyrene*) with both thy armes his holy Crosse, cary it *after* him, *unto* him; thy paines will shortly passe, thy joyes shall never passe away.

## *Consolations against the feare of Death.*

IF in the time of thy *sickneſſe*, thou findst thy selfe *fearefull to dye*, meditate.

1. That it argueth a *dastardly* minde to feare that *which is not*: For in the *Church of Christ*, there is no death, *Isa.* 25. 7, 8. And *whosoever liveth and beleeveth in Christ, shall never die*, *Iohn* 11. 2. Let them feare death, who live without *Christ*. Christians dye not: but

Gen. 5. 24. whē they please God, they are like *Enoch* translated unto God. Their paines are but *Elias* fiery *Chariot* to carry them up to heaven: or like 1. King. 2. 11, 12. *Lazarus sores*, sending them to Luk. 16, 23. *Abrahams bosom*. In a word, if thou be one of them that like *Lazarus* love Iesus, *thy sicknesse is not to the death, but for the glory of God*: who of his love changeth thy *living death*, to an *everlasting life*. And if Joh. 14. many Heathen men, as *Socrates*, *Curtius*, *Seneca*, *&c.* dyed willingly (when they might have lived) in hope of the immortality of the soule: wilt thou being trayned so long in Christs schoole: (and now called to the *Mariage Supper* of the *blessed Lambe*, *Apoc.* 19. 7.) be one of those Guests that refuse to go to that ioyfull Banquet? God forbid.

2. Remember that thy abode here is but the *second degree* of thy life: for after thou hadst first lived nine Moneths in thy Mothers Womb, thou wast of necessity driven thence to live here in a *second degree*

*degree* of life. And when that *number of moneths* which God hath *determined* for this *life* are expired; thou must likewise leave this, and passe to a *third degree* in the other world, which never ends. Which to them that live and die in the Lord, surpasseth as far this kind of life, as this doth that which one lives in his *Mothers wombe*. To this last and *excellentest degree* of *life*, through this dore passed *Christ* himselfe, and all his Saints that were before thee: and so shall all the rest after them and thee. Why shouldest thou feare that which is *common* to all *Gods Elect*? Why should that bee *uncouth* to thee, which was so *welcome* to all them? Feare not death, for as it is the *Exodus* of a *bad*, so it is the *Genesis* of a *better* world: the *end* of a *temporall*, but the *beginning* of an *eternal life*.

Iob. 14. 5.

*Mors praesentis vitae exitus & introitus melioris* Ber. *in Epist. ad Rom.*

3. Consider that there are but three things that can make *death* so fearefull unto thee: first, the losse thou haste thereby: Secondly, the *paine* that is therein: Thirdly, the

*terrible effects* which follow after. All these are but false *fires*, and carelesse *feares*. For the first, if thou leavest here *uncertaine goods* which *Theeves* may rob; thou shalt finde in Heaven a *true treasure*, that can never bee taken away: these were but *lent* thee as a *Steward* upon *accounts*: those shall be *given* thee as thy *reward* for ever. If thou leavest a loving wife, thou shalt be maried to Christ *which* is *more lovely*. If thou leavest *Children* and *Friends*, thou shalt there finde all thy *religious* Ancestours, and Children departed: yea, *Christ*, and all his blessed *Saints* and *Angels*. And as many of thy Children as be *Gods Children*, shall thither follow after thee. Thou leavest an *earthly possession*, and a *house of clay*; and thou shalt enioy an *Heavenly inheritance* and *mansion of glory*: which is purchased, prepared, and reserved for thee. What hast thou lost? Nay, is not death unto thee gaine? *Goe home, goe home*, and we will follow after thee.

Matth. 6. 9, 10.

Ioh. 14. 1.

2. Cor. 5. 1.

Secondly,

Secondly, for the pain in death; the feare of death more pains many than the very pangs of death; for many a Christian dyes without any great pangs or pains. Pitch the *Anchor* of thy Hope on the *firme ground* of the *Word of God*, who hath promised *in thy weakenesse to perfect his strength, and not to suffer thee to bee tempted above that thou art able to beare.* And Christ wil shortly turn al thy temporal pains to his eternall loyes.

*Timor mortis ipsa morte pejor.*

2 Cor. 12. 9.

2 Cor. 10. 13.

Lastly, as for the terrible effects which follow after death, they belong not unto thee being a member of Christ, for Christ by his death hath taken away the *sting* of death so the *faithful*: so that now there is no *condemnation to them that are in Christ Iesus.* And Christ hath protested, that *he that beleeveth in him, hath everlasting life, and shall not come into Condemnation, but hath passed from death unto life.* Herupon the holy Spirit from heaven saith, *Blessed are the dead which die in the Lord:* and that *from thence-*

Rom. 8. 1.

Ioh. 5. 24.

forth they rest from their labors, and their workes doe follow them. In respect therefore of the faithfull, *death is swallowed up into victory*, & his *sting*, which is *sin*, and the *punishment thereof*, is taken away by Christ. Hence death is called in respect of our bodies a sleepe and rest: In respect of our soules, *a going to our heavenly Father, a departing in peace, a removing from this body to go to the Lord, a dissolution of soul & body to be with Christ*. What shall I say? *Precious in the sight of the Lord is the death of his Saints*. These paines are but thy throwes and travell to bring forth *eternall life*. And who would not passe thorow hell to goe to Paradise? much more through death? There is nothing after death that thou needest feare; not thy sinnes, because Christ hath paied thy ransome; not the Iudge, for hee is thy *loving brother*; not the *Grave*, for it is the *Lords bed*; not Hell, for thy Redeemer keeps the keyes; not the Divell, for *Gods holy Angels pitch*

1 Cor. 15.
1 Thes. 4.
Isai. 26.
Apoc. 14.
1 Joh. 14. 1.
Ἀπολυσις ἐν εἰρήνῃ.
Luk. 2.
2 Cor. 5.
Phil. 1.
ἀναλυσις.
*Mors portus gloriæ, Gregorianua vitæ, Bern.*

their

*their tents about thee*, and will not leave thee till they bring thee to heaven. Thou wast never nearer *Eternall life*: glorifie therefore *Christ*, by *a blessed death*. Say cheerfully, *Come Lord Iesus*, for thy servant commeth unto thee: I am *willing*, Lord helpe my *weakneſſe*.

## *Seven ſanctified thoughts, and mournfull ſighs, of a ſicke man ready to die.*

NOw forasmuch as God of his infinite mercy doth ſo temper our paine and ſickneſſe, that wee are not alwaies oppreſſed with extremity, but giveth us in the midſt of our extremities ſome *reſpite* to eaſe and refreſh our ſelves; thou muſt have an eſpeciall care (conſidering how ſhort a time thou haſt, either for ever to loſe or to obtain heaven) to make uſe of every *breathing* time, which God doth afford thee: and during that little time of eaſe, to gather ſtrength againſt

the fits of *greater anguish*. Therefore in these times of relaxation & ease, use some of these short *thoughts* and *sighes*.

*The first thought.*

Seeing every man enters into this life in *teares*, passeth it in *sweat*, and ends it in *sorrow*; ah what is there in it, that a man should desire to live any longer in it? Oh what a folly is it, that when the *Mariner* roweth with all his force to arrive at the wished port; and that the *Traveller* never resteth till hee come to his journeyes end; wee feare to descry our Port, and therefore would *put backe our Barke*, to be longer tossed in this continuall *tempest*? we *weepe* to see our *journies end*; and therefore desire our iourney to be lengthened, that we might be more tyred with a *foule* and *cumbersome way*.

The

*The ſpirituall Sigh thereupon.*

O Lord, this life is but a troubleſome Pilgrimage; *few* in daies, but ful in evils; and I am weary of it, by reaſon of my ſins. Let me therefore (O Lord) intreat thy Majeſty, in this my Bed of ſickneſſe, as *Elias* did under the *Iuniper tree in his afflictiõ*: *It is now enough, o Lord that I have lived ſo long* in this vale of miſery; *take my ſoule into thy merciful hands, for I am no better than my Fathers.* Gen. 47. 9. 1 Reg. 19. 4.

*The 2. thought.*

THinke with what a *body of ſin* thou art loden, what great *civill wars* are contained in a *little world*: the *fleſh fighting againſt the ſpirit*, *Paſſion* againſt *reaſon*, *Earth* againſt *Heaven*; & the world *within* thee banding it ſelfe for the world without thee; and that but one onely meane remains to end this conflict, *death*, which (in Gods appointed time) will ſeparate thy Rom. 7. 24. Iam. 4. 1.

*Spirit* from *thy flesh*; the pure and *regenerate part* of thy soule from that part which is impure and *unregenerated*.

### *The Spirituall Sigh upon the second Thought.*

Rom. 7. 24. O *Wretched man that I am, who shal deliver me from the body of this death?* O my sweet Saviour

1. Pet. 2. Apoc. 5. 9. Jesus Christ, *thou hast redeemed me with thy precious blood.* And *because thou hast delivered my soule from sinne, mine eyes from teares, and my feet from falling:* I do here from the very bottome of my heart, ascribe the whole praise and glory of my salvation, to thy onely *grace* and *mercy*, saying (with the holy

1. Co. 15. 57 Psal. 145. Apostle) *Thanks be to God, which hath given me the victory, through our Lord Iesus Christ.*

### *The third thought.*

THinke how it behoves thee, to bee assured that thy soule

is

is *Christs*; For death hath taken sufficient gages to assure himselfe of thy body, in that all thy senses be all ready to dye, save onely the sense of paine; but sith the *beginning* of thy being began with pain; marvell the lesse if thy *end* conclude with *dolours*. But if these *temporall* dolours (which only afflict the body) bee so painfull: O Lord, *who can indure the devouring fire? who can abide the everlasting burnings?* Isai. 33. 14.

*The spirituall Sigh upon the third Thought.*

O Lord Iesus Christ, the Sonne of the living God, who art the onely *Physitian*, that canst ease my body from paine, and restore my soule to life eternall; put thy Passion, Crosse and Death, betwixt my *Soule* and thy *Iudgements*: and let the merits of thy obedience stand betwixt thy Fathers Iustice and my disobedience: & from these *bodily* paines receive my soule into thine everlasting peace: for I

cry

Act.7.59. cry unto thee with *Stephen*; *Lord Iesus receive my spirit.*

*The fourth thought.*

THink that the worst that death can doe, is but to send thy soule sooner than thy flesh would be willing, to Christ, and his heavenly joyes; Remember, that that worst is thy best hope. The worst therefore of death, is rather a help than a harme.

*The spirituall Sigh upon the fourth Thoughts.*

O Lord Iesus Christ, the Savior of all them that put their trust in thee; forsake not him, that in misery flyeth unto thy *Grace*, for succour and mercy. Oh sound that sweet voice in the ears of my soul, which thou spakest unto the *penitent Theefe* on the Crosse; *This day thou shalt be with mee in paradise*: For I, O Lord, doe (with the Apostle) from my soule speake unto

Luk.23.43

thee,

thee, *I desire to be dissolved and to be with Christ.* Phil. 1. 23.

*The fifth Thought.*

THinke (if thou feareſt to dye) *That in Mount Sion there is no death: for he that believeth in Christ shall never die.* And if thou deſireſt to live; without doubt the life eternall (whereunto this death is a *paſſage*) ſurpaſſeth all. There do al the faithfull departed (having ended their miſeries) live with Chriſt in joyes; and thither ſhall all the godly which *ſurvive* be gathered out of their troubles to inioy with him eternall reſt. Iſa. 25. 7, 8. Ioh. 11. 25.

*The ſpirituall Sigh on the fift Thought.*

O Lord, thou ſeeſt the malice of Sathan, who (not contenting himſelfe, *like a roaring lyon, all the dayes* and *nights* of our life, to ſeek our deſtruction) ſhewes himſelf moſt buſieſt, when thy children are 1 Pet. 5. 8.

*weakeſt,*

weakest, and neerest to their end. O Lord reprove him, and preserve my soule. He seekes to terrifie mee with death, wch my sins have deserved; but let *thy holy Spirit* comfort my soule with the assurance of eternall life, which thy bloud hath purchased. Assuage my *pain*, increase my *patience*, & (if it be thy blessed will) end my *troubles*; for my soul beseecheth thee with old blessed *Simeon*, *Lord now let me thy servant depart in peace, according to thy word.* Luke 2. 29.

*The sixt Thought.*

THinke with thy selfe what a blessing God hath bestowed upon thee above many millions in the world, that whereas they are either Pagans, who worship not the true God: or Idolaters who worship the true God falsely: thou hast lived in a true *Christian church*, & hast grace to die in the *true Christian Faith*, & to be buried in the *Sepulcher of Gods Servants*; who

who all waite for the hope of Israel, the raising of their bodies in the *resurrection* of the *iust*. Act. 26.6,7 Luke 14.14

*The spirituall Sigh upon this first Thought.*

O Lord Iesus Christ, *who art the Resurrection, and the life, in whom whosoever beleeveth shall live, though hee were dead; I beleeve that whosoever liveth and beleeveth in thee, shall never die. I know that I shall rise againe in the Resurrection of the last day: for I am sure, that thou my Redeemer liveſt: & though that after my death worms destroy this body, yet I shall see thee, my Lord, and my God, in this flesh.* Grant therfore, O Christ, for thy bitter death and passions sake, that at that day I may be one of them to whom thou wilt pronounce that ioyfull sentence; *Come yee blessed of my Father, inherit the Kingdome prepared for you before the foundation of the world.* Iohn 11.25 26. Verse 24 Iob 19. 25. 26. Mat. 25.34.

The

### The seventh Thought.

Gal.3.13. Lam.2.13. THink with thy selfe how Christ indured for thee a *cursed death*, and the wrath of *God*, which was due unto thy sins, and what terrible paines and cruell torments the Apostles and Martyrs have voluntarily suffered for the defence of Christs Faith, when they might have lived by dissembling or denying him; how much more willing shouldst thou be to depart in the Faith of Christ, having lesse paines to torment thee, and more meanes to comfort thee?

### The spirituall sigh upon the seventh thought.

Ioh.1.29. Apoc.5.1. Luk.23.12. O Lord, my sins have deserved the *paines of Hell, and eternall death*; much more these *fatherly corrections* where with thou doest afflict me; *But O blessed Lambe of God, which takest away the sins of the world, have mercy upon me, and wash*

*wash away all my filthy sinnes with thy most precious blood, and receive my soule into thy heavenly Kingdome; for into thy hands, O Father, I commend my spirit, and thou hast redeemed mee, O Lord, thou God of truth.*

## *The sicke person ought now to send for some godly and religious Pastor.*

IN any wise, remember (if conveniently it may be) to send for some godly and religious Pastor; not onely to pray for thee at thy death (for God in such a case hath promised *to heare the prayers of the righteous* [a] *Prophets, and* [b] *Elders of the Church*) but also upon thy *confession* and *unfained repentance* to *absolve* thee of thy sinnes. For as Christ hath given him a *calling*, to [c] *baptize thee unto repentance for the remission of thy sinnes*: so hath hee likewise given him a calling, *and* [d] *power*, and [e] *Authoritie*, (upon repentance

Psa. 31. 5.
a Gen. 20. 7. Ier. 18. 20. & 15. 1. Eze. 4. 19. 1 Sam. 9. 7. and 12. 19. 23.
b Jam. 5. 14, 15, 16.
c Mar. 1. 4. Act. 19. 4.
d 1 Cor. 5. 4.
e 2 Cor. 10. 8.

*Mat.16.19 pentance) *to absolve thee from thy sinnes. * I will give thee the Keyes of the Kingdome of Heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.* And againe, *verily I say unto you, whatsoever ye bind in earth shall be bound in heaven: and whatsoever ye loose in earth, shal be loosed in heaven.* And againe, *Receive ye the holy ghost: whosoevers sins ye remit, they are remitted unto them, and whosoevers sins ye retaine they are retained.* This Doctrine was as antient in the Church of God as *Iob*, for *Elihu* tells him, *That when God strikes a man with a malady on his bed, so that his soule draweth neer the grave, and his life to the buriers: if there be any messenger with him, or an interpreter, one of a thousand, to declare to man his righteousnesse, then will he have mercy upon him, &c.* And answerable hereunto (saith Saint *Iames*) *if the sicke have committed sins* (upon his repentance, and the Prayers

Mat.8.18.

Iohn 20.21 23.

Iob 33.13

Iames 5.17

ers of the elders) *they shall be forgiven him. These have power to shut Heaven, and to deliver* (the scandalous impenitent sinner) *to Satan*: For, *the weapons of their warfare are not carnall, but mighty, through God, to cast downe, &c. and to have vengeance in readinesse against all disobedience.* They have the *key of loosing*, therefore the *power* of *absolving*.

Apoc. 11.6

1 Cor. 5.5.
1 Cor. 10.3 &c.
Mark. 16.
*Ministri pectatave-mittunt, non autoritatem sed officium.*
1 Cor. 5.4.
1 Cor. 4.1.2
Act. 13.38.

The Bishops, and Pastors of the Church, do not forgive sinnes by any absolute power of their own (for so onely Christ their Master forgiveth sins) but *ministerially*, as the *servants* of Christ, and *stewards*, to whose fidelity their Lord and Master hath committed his Keyes, and that is, when they doe *declare* and *pronounce*, either *publiquely*, or *privately*, by the Word of God, what *bindeth*, what *looseth*; and the mercies of God to penitent sinners or his iudgements to impenitent and obstinat persons, and so do *apply* the general promises or threatnings to the penitent or impenitent

tent. For Christ from Heaven doth *by them* (as by his *Ministers* on *Earth*) declare *whom he remitteth and bindeth*, and to *whom he will open the Gates of Heaven*, and *against whom* he will shut them. And therefore it is not said, *Whose sinnes ye signifie to be remitted*, but *whose sinnes ye remit*. They then doe remit sinnes, because *Christ by their ministry remitteth sinnes*, as *Christ* by his *Disciples loosed* Lazarus, *Joh.* 11 44. And as no water could wash away *Naamans* Lepry, but the waters of *Jordan* (though other Rivers were as cleare) because *the promise* was annexed unto the water of *Jordan*, and not of other Rivers: so though another man may pronounce the *same words*, yet have they not the like *efficacy* and *power* to worke on the Conscience, as when they are pronounced from the mouth of *Christs Ministers*, because that the * *promise* is annexed

To this end saith *Basil.* in Ascet c. 13. *Christus omnibus Pastoribus & Doctoribus Ecclesiæ suis suæ potestatem aequalem tribuit potestatem.* *Cuius signum est, quod omnes ex aequo ligant & solvunt, ut Petrus.* Papists dare not deny this. *Quilibet sacerdos (quantum est ex virtute clavium) habet potestatem in differenter in omnes* In supplemen Thom. 4. 6. Verse 10, * John 20, 22, 23

nexed to the *word* of God in their *mouthes*; for them hath he [a] *chosen*, [b] *separated*, and [c] *set apart* for this *worke*, & to them he hath committed the [d] *ministry and Word of reconciliation*: by their holy [e] *calling* and [f] *ordination* they have received the [g] *holy Ghost*, and the *ministerial power* of binding and loosing. They are *sent forth* of the *holy ghost*, *for this worke*, *whereunto he hath called them*.

And Christ gives his Ministers power to forgive sins to the penitent, in the [*] *same* words that he teacheth us in the Lords Prayer to desire God to forgive us our sins: to assure all penitent sinners, that God by his Ministers absolution doth fully, through the merits of Christs bloud, forgive them all their sins. So that what Christ decreeth in heavan, *in foro judicii*, the same he declares on earth by his *reconciling ministers*, *in foro pœnitentiæ*: so that as God hath *reconciled the World to himselfe by Iesus Christ*; *so hath hee* (saith the Apostle) *given to us the ministery of this reconciliation*.

Hee

a Act. 1. 24.
b Acts 13. 2.
c Rom. 1. 1.
d 2 Cor. 5. 18, 19.
e Act 13. 2. 1 Cor. 1. 1. Heb 5. 4.
f Tit 1. 5.
g Ioh. 20. 22, 23. Acts 13. 3. 24.
* αἱ τινῶν ἀφῆτε τὰς ἁμαρτίας. Ioh. 20. 23. Καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν.

He that sent them to *baptize*, saying, *Goe and teach all Nations, baptizing them, &c.* sent them also to remit sins, saying, *As my Father sent mee, so send I you, whosoevers sinnes yee remit, they are remitted unto them, &c.* As therefore none can *baptize*, (though hee use the same water and words) but onely the lawful Minister, which Christ hath *called and authorized to this divine and Ministeriall Function*: so though others may comfort with *good words*, yet none can absolve from sin, but onely those, to whom Christ hath committed the holy *Ministery, and word of reconciliation*; and of their absolution Christ speaketh, *he that heareth you, heareth me*. In a doubtfull title thou wilt aske the counsell of thy skilfull Lawyer: in perill of sicknesse thou wilt know the advise of thy *learned Physitian*: and is there no danger in the *dread* of *damnation*, for a sinner to be his own Iudge?

Iohn.20.23

2.Cor.2.7. 10. Heb.5.4.

2.Cor.5.18 19. Luke 10.16

Iudicious *Calvin* teacheth this point of doctrine most plainly; *Et*

*Lib.3.Instit. c.4.sect.12.*

*si*

*omnes mutuo nos debeamus consolari, &c.* although (saith he) we ought to comfort and confirme one another in the confidence of Gods mercy, yet we see that the Ministers are appointed as witnesses and sureties to ascertain our consciences of the remission of sins: insomuch, as they are said to remit sinnes, and to loose soules. Let every faithful man therfore remember, that it is his duty (if inwardly he bee vexed and afflicted with the sense of his sins,) not to neglect that remedy which is offered to him by the Lord, to wit, that (for the easing of his conscience) hee make privat confession of his sinnes unto his Pastor; and that hee desire his private endeavours for the application of some comfort unto his soule: whose office it is (both publickely and privatly) to administer Evangelicall Consolation to Gods peoples.

Beza highly * commendeth this practice: and Luther saith That he had rather lose a thousand worlds than suffer privat confession to bee thrust out of the Church. Our Church

* In Antith. papatus & Christianismi vol. 1. fol. 66. Luther. tom. 6 fol. 109. & seq.

*Church* hath ever most [a] *soundly* maintained the *truth* of this Doctrine, but most *justly abolished* the tyrannous and Antichristian abuse of *Popish auricular confession*; which they *thrust* upon the *souls* of Christians, as an *Expiatory sacrifice*, and a *meritorious satisfaction* for sin: *racking* their Consciences to *confesse*, when they feele no distresse, and to enumerate *all* their sins, which is impossible: that by this meanes they might dive into the secrets of all men, which oft-times hath proved pernicious, not only to *privat persons*, but also to *publique states*. But the truth of Gods Word is, that no person having received *Orders* in the *Church* of *Rome*, can truly *absolve* a sinner: for the keies of *absolution* are two: the one is the Key of *Authority*, and that *onely* [*] *Christ* hath: the other is the Key of *Ministers*, and this hee [a] gives to his *Ministers*, who are therefore called the *Ministers of Christ*; *The* [b] *Stewards of Gods Mysteries*: *The* [c] *Embassadours* of

[a] Witnes our Liturgy. D. Holland, absolved, D Rainolds, who not being able to speake, kissed the hand wherewith he e wa absolved

Apoc. 3. 7. Mar. 2. 7. Luke 5. 21. [a] Matt. 16 19. [b] 1. Cor. 4. 1. [c] 1. Cor. 5. 20.

of reconciliation, Bishops, Priests, Elders, &c. But Christ ordained in the New Testament, any order of *sacrificing* Priests, neither is the name of *Iereus* which properly signifieth *Sacerdos*, or *sacrificing Priest*, given to any Officer of Christ, in all the new Testament: Neither doe wee reade in all the New Testament, of any who confessed himselfe to a Priest, but *Iudas*. Neither is there any *real* Priest in the new Testament, but onely Christ. Neither is there any part of his Priesthood, to bee now accomplished on *Earth*, but that which he fulfilleth in *Heaven*, by *making intercession* for us. Seeing therefore Christ never ordained any Order of *sacrificing Priests*: & that Popish Priests scorne the name of *Ministers of the Gospell*, to whom only *Christ* committed his *Keyes*: it necessarily followeth, that *no Popish Priest* can truly either *excõmunicate* or *absolve* any sinner, or have any lawfull right to meddle with *Christs keyes*. But the *Antichristiã*

*Ministerii clavis duplex est, una scientia discernendi.* 1 Cor. 12. 10.

1 Iohn 8. 11 Ier. 25. 15.

*Alia est potestas ligandi & absolvendi.* Iohn 20. Matt. 27. 4. Hebr. 7. 24, 27, 28. Heb. 8. 4. Hebr. 7. 15.

*abuse* of this divine Ordinance should not abolish the *lawfull use* thereof betwixt Christians and their Pastors in *cases* of *distresse of conscience*, for which it was chiefly ordayned.

And verily there is not any meanes, more excellent to *humble a proud heart*, nor to raise up an *humble spirit*, than this spirituall conference betwixt the Pastors and the People committed to their charge. If any sin therfore troubleth the conscience, confesse it to *Gods Minister*: aske his counsell, and if thou doest truly repent, receive his *Absolution*. And then doubt not in *foro Conscientiæ*, but thy sins bee as verily forgiven on earth, as if thou didst heare Christ himselfe in *foro judicij*, *pronouncing* them to be forgiven in Heaven. *Qui vos audit, me audit*; he that heareth you, heareth me. Try this, and tell me whether thou shalt not finde more ease in thy conscience, than can bee expressed in words. Did prophane men consider the dignity of this di-

Luk. 10. 16.

vine

vine calling, they would the more honour the *Calling*, and reverence the *Persons*.

The sick man (having thus eas'd his conscience, & received his *Absolution*) may doe well (having a convenient number of faithfull Christians joyned with him) to receive the *holy Sacrament* of the *Lords Supper*, to encourage him in his *Faith*, to discourage the *Devil* in his *assaults*. In this respect the [a] *Councell* of *Nice* tearmeth this Sacrament, *Viaticum*, the *soules provision for her journey*. And albeit the *Lords Supper* be an Ecclesiasticall action, yet forasmuch as our *Lord* (the first Instirutor) celebrated it in a [b] private house, and that [c] Saint *Paul* termeth the houses of Christians, the *Churches* of *Christ*: and that [d] Christ himselfe hath promised *to be in the middest of the faithfull: where but two or three are gathered together in his Name*: I see no reason, but if Christians *desire* it (when they are not through sickenesse able to come to the

[a] *Conc. Nicen. can.* 12.

[b] Mat. 26. 18. Luk. 22. 12.

[c] Rom. 16. 5 Phil. v. 2.

[d] Mat. 18. 20.

*Church*) but that they should receive, and *Pastors* ought to administer unto them the Sacraments at home: He sheweth more simplicity than knowledge, who thinks that this savours of a *Private Masse*. For a Masse is called *private*, not because it is said in a private house, but because (as Bishop *Iewell* teacheth out of [b] *Aquinas*) the Priest receiveth the Sacrament himselfe alone, without distribution made unto others, and then it is private, although the whole Parish bee present and looke upon him. There is as much difference betweene such a Communion, and the *Antichristian Idoll* of a private *Masse*, as there is betwixt Heaven and hell. For at a Communion in a private Family upon such an extraordinary occasion, *Christ* his *institution* is observed. Many faithfull Brethren meete together, and *tarry one for another*, Christ his death is remembred and shewed, & the Minister, together with the faithfull, and the sicke party, doe com-

a *Iewell against Harding, Artic.* 1. of private Masse. fol. 1.

b *In missis privatis sufficit si unus sit præsens, scilicet Minister, qui populi totius personam gerit.* Aqui. part. 3. q. 38. art. 5.

communicate. Mr Calvin saith, *That he doth very willingly admit administring of the Communion to them that are sicke, when the case and opportunity so requireth.* And in [a] another place he saith, *That hee hath many weighty reasons to compell him not to deny the Lords Supper unto the sicke.* Yet I would wish all Christians to use to receive often (in their health) especially once every moneth with the whole Church; for then they shall not need so much to assemble their friends upon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For as M. *Perkins* saith very well, *The fruit and efficacy of the Sacrament is not to be restrained to the time of receiving: but it extends it selfe to the whole time of mans life afterwards*: the efficacy whereof, did men throughly understand, they should not need to bee often exhorted to receive it.

*Pastores omnes hic exoratos vellem, ut in hujus controversiæ statum*

*De cœnæ administratione ita sentio libenter admittendum esse hunc morem, ut apud ægros celebretur communio, cum itares & opportunitas ferret. Ep. 51.*

[a] *Cur Cœnam ægroti negandam esse non arbitror, multæ & graves causæ me impellunt. Epi. 31. 1. Perkins* his right way to dying well. *Admonitio ad Pastores.*

*penitus introspiciant: nec fidelis ex hac vita migrantes, & panem vitæ petentes, viatico suo fraudari sinant, ne lugubris ista in vis adimpleatur lamentatio:* Parvuli panem petunt, & non fit qui frangat eis.

Lam. 4. 4.

As therfore when a *wicked liver* dyeth, hee may say to death, as *Ahab* said to *Eliah*; *Hast thou found me, O mine enemy?* So on the other side, when it is told a penitent sinner, that Death knockes at the doore, and begins to looke him in the face: he may say of death, as *David* said of *Ahimaaz*, *Let him come* and welcome, *for he is a good man, & commeth with good tidings:* he is the messenger of Christ, and bringeth unto me the ioyful newes of eternall life. And as the *Red Sea* was a gulfe to drowne the *Ægyptians* to destruction: but a passage to the *Israelites*, to convey them to *Canaans* possession: so death to the wicked, is a sinke to hell and condemnation; but to the godly, the gate to everlasting life and salvation. And *one day* of a * *Blessed*

2 Kin. 22. 20

2 Sam. 18. 27.

*Vt moriare plus, vivere disce prius.*

*death*

death will make an amends for all the sorrowes of a bitter life.

When therefore thou perceivest thy soule departing from thy body, pray with thy tongue if thou canst, else pray in thy heart and minde these words, fixing the eies of thy soule upon *Iesus Christ* thy Saviour.

" *Summum hominis bonum bonus ex hac vita exitus.*

*A Prayer at the yeelding up of the ghost.*

O *Lambe of God*, which by thy blood hast taken away the sinnes of the world: have mercy upon me a sinner, *Lord Iesus receive my Spirit*, Amen.

Iohn 1. 19.

Luk. 18. 23

*When the sicke party is departing, let the faithfull that are present kneele downe and commend his soule to God, in these or the like words.*

O Gracious God, and mercifull Father, *who art our refuge*

Psa. 46. 1. Psalm. 49.

*and strength, and a very present helpe in trouble; lift up the light of thy favourable countenance* at this instant upon thy servant, that now commeth to appeare in thy presence: 1. Ioh 1. 7. *wash away* good Lord all *his sinnes*, by the merits of Christ *Jesus blood*, that they may never be laied to his charge. Increase his Faith, preserve & keep safe his *soule* from the danger of the Divell and his wicked *Angels*. Comfort him with thy holy spirit, cause him now to feele that thou art his loving Father, and that hee is thy childe by *Adoption* and *Grace*. Save, O Christ, the price of thine own bloud, and suffer him not to be lost, whom thou hast bought so dearely. Receive his soule, as thou diddest the *penitent theefe*, into thy heavenly *paradise*. Let thy blessed Angels conduct him thither, as they carried the soule of *Lazarus*; and grant unto him a joyful resurrection at the last day. O Father, heare us for him, and heare thine *owne Sonne*, our onely *Mediatour*, that

sits at thy right hand, for him and us all, even for the merits of that bitter death and passion which hee hath suffered for us. In confidence whereof, we now recommend his soule into thy fatherly hands: in that blessed prayer, which our Saviour hath taught us in all times of our troubles to say unto thee: Rom 8.34.

*Our Father, &c.*

*Thus far of the practice of piety in dying in the Lord.*

*Now followeth the practice of piety in dying for the Lord.*

THe *practice of piety* in dying *for* the Lord, is termed *Martyrdome.*

*Martyrdome is the Testimony which a Christian beareth to the doctrine of the Gospell, by enduring any kinde of death: to invite* many, *and to confirme all, to embrace the truth thereof.* To this kinde of death, Christ hath promised a *Crowne*; 1. Cor. 12. 1. Sanguis Martyrum semen Ecclesiæ.

*Be thou faithfull unto the death, and I will give thee the Crowne of life.* Which promise the Church so firmely beleeved, that they termed *martyrdome* it selfe, a *Crowne*. And God, to animate Christians to this excellent prize, would, by a *prediction*, that *Stephen*, the first Christian Martyr, should have his name of a *Crowne*.

Of Martyrdome there are three kinds.

1. *Sola voluntate*, in will onely: as *Iohn* the *Evangelist*, (who being boyled in a Cauldron of Oyle) came out rather *annointed* than *sad*: and dyed of old age at *Ephesus*.

2. *Solo opere*, in deed only; as the *Innocents* of *Bethlehem*.

3. *Voluntate & opere*, both in will & deed: as the *Primitive* Church; *Stephen*, *Polycarpus*, *Ignatius*, *Laurentius*, *Romanus*, *Antiochianus*, and thousands. And in our daies, *Cranmer*, *Latimer*, *Hooper*, *Ridley*, *Farrar*, *Bradford*, *Philpot*, *Sanders*, *Glover*, *Taylor*, and others innumerable

*Martyres acceperunt, non dederunt coronas* Leo. *Martyrio coronatus* Eus. vsually δόντος τοῦ στεφάνου τῆς ζωῆς. Apo. 2. 10. *Bern. Ser. in fest. Innoc. Frid. Nausea in vit. Iohan. Flores Hist. ad An. 95. Matth. 2.*

Acts 7. *Acts and Monuments.* 1 Pet. 2. 19 *Causa, non poena, facit Martyrem.* Aug. epi. 61.

rable: whose *fiery zeale* to Gods truth, brought them to the *flames* of Martyrdome, to seale Christs *Faith*. It is not the cruelty of the death, but the innocency and *holinesse* of the cause, that maketh a Martyr. Neither is an erroneous conscience a sufficient warrant to suffer Martyrdome: because *Science* in Gods Word must direct *Conscience* in mans heart. For they who killed the Apostles, in their erronious consciences, thought *they did God good service*: and *Paul* of *zeale* breathed out *slaughters against the Lords Saints*. Now whether the cause of our *Seminary Priests* and *Iesuites* be so holy, true and innocent, as it may warrant their Conscience to *suffer death*, and to *hazard* their eternall salvation theron, let *Pauls* Epistle written to the ancient Christian *Romans*, (but against our new *Antichristian Romans*) be judge. And it will plainly appeare, that the Doctrine which S. *Paul* taught the antient Church of *Rome*, is *ex diametro* oppolit in

*Non martes, sid mores.* D. Boys. *Tho. Aquin. 1.2. qu. 17. art. 6.*

Ioh. 16.2. Acts 9.1. Phil. 3.6.

*Epistola ad Romanos*, is now *Epistola in Romanos.*

6. fundamental points of true Religion, to that which the new Church of Rome teacheth & maintaineth. For Saint *Paul* taught the primitive church of Rome.

1. That our *Election* is of Gods *free Graces*, and not *ex operibus præviis*, Rom. 9. 11. Rom. 11. 5. 6.

2. That we are *justified* before God by Faith only, without good works, Rom. 3. 20. 28. Ro. 4. 2. &c. Rom. 1. 17.

3. That the *good workes of the regenerate*, are not of their *own condignity meritorious*, nor such as can deserve heaven, Ro. 8. 18. Ro. 11 6 Rom. 6. 23.

4. That *those Books only* are *Gods Oracles* and *Canonical Scripture*, which were committed to the custody & credit of the Iews, Ro. 3. 2. Rom. 1. 2. Ro. 16. 16. such were never the *Apocrypha*.

5. That the *Holy Scriptures* have *Gods* authority, *Ro. 9. 17. Ro 3. 4 Ro. 11. 32 conferred with Gal. 3. 22. Therefore above the authority of the Church.

* Note that the *scripture saith*, and *God saith*, the *scripture concludeth*, is all one with *Paul*.

6. That

6. That all, as wel *Laity* as *Clergy*, that will be saved, must familiarly *read* or *know* the *holy Scripture*. Rom. 15.4. Rom. 10.1, 2, 8. Rom. 16.26.

7 That all *Images* made of the *true God* are very *Idols*, Rom. 1,23. and Rom. 2.22. conferred.

8. That to *bow* the *knee religiously* to an *image*, or to worship any creature, is meere *Idolatry*, Rom. 11. 4, and a *lying service*. Ro. 1, 25.

9. That we must not pray unto any but to God *onely*, in whom we beleeve, Rom. 10. 13, 14. Rom. 8. 15. 27. therefore not to *Saints* and *Angels*.

10. That Christ is our *onely Intercessour* in Heaven, Ro. 8, 34. Ro. 5. 2. Ro. 16. 27.

11. That the *onely Sacrifice* of Christians, is nothing but the *spirituall sacrificing* of their *soules* and *bodies* to serve God in *holinesse* and *righteousnesse*, Ro. 12. 1, Ro. 15. 16. therefore no reall sacrificing of Christ in the Masse.

12. That the *religious* worship called

τοιαῦτα, Having reference to what hee spake before. Rom. 1. 23. Of Images.

called *dulia*, as well as *latria*, belongeth to *God alone*. Rom. 1. 9, Rom. 12. 11. Rom. 16. 18, conferred.

13. That al Christians are to Pray unto God in their *owne native language*, Rom. 14. 11.

14. That wee have not of our selves, in the *state of corruption*, *free will unto good*, Rom. 7. 18. &c. Rom. 9. 16.

15. That Concupiscence in the *regenerate*, is sin, Rom. 7. 7. 8. 10.

16. That the Sacraments do not conferre grace *ex opere operato*, but *signe* and *seale* that it is conferred already unto us, Rom. 4. 11, 12. Rom. 1. 28. 29.

17. That every true beleeving Christian may in this life be *assured of his salvation*, Rom. 8. 9, 16, 35. &c.

18. That no man in this life since *Adams fall*, can perfectly *fulfil* the Commandements of God, Rom. 7. 20, &c. Rom. 3. 19, &c. Rom. 11. 32.

19. That to place Religion in the

the *difference of meats and dayes*, is superstition, Rom. 14.3, 5, 6, 17, 23.

2. That the *imputed righteousnesse* of Christ, is that onely that makes us just before God, Rom. 4. 9, 17, 23.

21. That Christs *flesh* was made of the *Seed of David*, by *Incarnation*: not of a *Wafer-Cake* by *Transubstantiation*, Rom. 1. 3.

22. That all true Christians are *Saints*, and not those whom the Pope onely doth *canonize*, Rom. 17. Rom. 8. 27. Rom. 15. 31. Rom. 16. 2. & 15. Ro. 15. 25.

23. That *Ipse*, Christ, the *God of Peace*: and not *Ipsa*, the *Woman*, should bruise the *Serpents head*, Rom. 16. 20.

24. That every Soule must of *conscience be subiect* & pay *tribute* to the *Higher powers*, that is, the Magistrates which beare the *sword* Rom. 13. 1. 2 &c. and therefore the *Pope* and *all Prelates* must be subject to their *Emperours*, *Kings* and *Magistrates*, unlesse they will bring damnation upon their soules

as *Traitors*, that *resist God* and his *Ordinance*, Ro. 13. 2.

25. That *Paul* (not *Peter*) was ordained by the *grace of God*, to be the *chiefe Apostle* of the *Gentiles*, and consequently of *Rome*, the chiefe city of the *Gentiles*, * Rom. 15. 15. 16. 19. 20, &c. Rom. 11. 14. Rom. 16. 4.

26. That the *Church of Rome may erre, and fall away* from the true faith, as well as the *Church of Jerusalem*, or any other particular *Church*, Ro. 11. 20, 21. 22.

And seeing the *new upstart Church of Rome* teacheth in all these, and innumerable other points cleane contrary to that which the Apostles taught the *primitive Romanes*, let *God*, and this *Epistle* iudge betwixt them and us; whether of us both stands in the *true antient Catholique Faith*, which

* It seemes by Rom. 15. 20. 29. and the whole last Chapter, that the Christians who were in *Rome* before *Paul* came thither, were converted by those Preachers, whom hee had sent thither before him: for he calls them *his helpers*, Ver. 3. 9. *kinsmen*, v. 7. 13 *fellow prisoners*. v. 7. *the first fruits of* Achaia, where he had preached v. 7. *all familiar to him, and to Tertius*, who writ the Epistle, v. 22. And therefore they came so ioyfully to meet *Paul* at *Apii forum*, hearing that he was comming towards *Rome*, *Act.* 28. 19.

the

the *Apostle* taught the *old Romans*? And whether wee have not done well to depart from them, so farre as they have departed from the *Apostles doctrine*? And whether it be not better to returne to Saint *Pauls* truth, than still to continue in *Romes* errour? And if this be true; then let *Iesuites* and *Seminary priests* take heed and feare, lest it be not Faith, but faction; not Truth, but Treason; not Religion, but Rebellion; beginning at *Tyber*, and ending at *Tyburne*, which is the cause of their deaths. And being sent from a troublesom Apostatical See, rather than from a peaceable Apostolicall Seat, because they cannot be suffered to perswade subiects to break their *Oathes*, and to withdraw their *Allegeance* from their *Soveraigne*, to raise rebellion, to move invasion, to stabbe and poyson *Queenes*, to kill and murder *Kings*, to blow up whole States with *Gun-powder*; they desperately cast away their owne bodies to be hanged and quartered, and (their

Psal. 149. 9.

*soules* saved, if they belong to God) I wish *such honour to all his Saints* that sends them. And I have just cause to feare, that the miracles of *Lypsius* two Ladies, *Blunts* Boy, *Garnets* Straw, & the *Maids* fiery Apron, will not suffice to cleare, that these men are not *Murtherers* of themselves, rather than *Martyrs of Christ*.

And with what conscience can any Papist count *Garnet* a *Martyr*, when his owne Conscience forced him to confes, that it was for *Treason*, and not for *Religion* that he dyed? But if the Priests of such a *Gunpowder* Gospell be *Martyrs*, I marvell who are Murderers? If they bee *Saints*, who are *Scythians*? and who are *Canibals*, if they bee *Catholikes*?

But leaving these, if they will be filthy, to their filthinesse still, let us (to whose fidelity the Lord hath committed his true faith, as a precious *depositum*) pray unto God, that wee may lead a holy life, answerable to our holy faith, in *piety*

to

*Vt Alexandri causa iis qui illam scire cupiunt patefiat: indicatus est Epistola Æmilio Frontino Proconsuli non propter professionis nomen, sed propter perpetrata latrocinia, cum jam esset prævaricator (& proditor) Euseb. Hist. Eccles. lib. 5. cap. 18. 1 Tim. 6. 20.*

to *Christ*, and *obedience* to our *King*: that if our Saviour shall ever *count us worthy that honour to suffer* Martyrdome for his *Gospels* sake; bee it by open *burning* at the Stake, as in *Queene Maries dayes*; or by secret *murdering*, as in the *Inquisition house*; or by outragious *massacring*, as in the *Parisian Mattens*; in being *blowing up* with *Gunpowder*, as was intended in the *Parliament House*: we may have grace to pray for the assistance of his *holy Spirit*, so to strengthen our frailty, and to defend his cause: as that we may seale with our *deaths* the *Evangelicall* truth which wee have professed in our lives: That in the dayes of our lives we may be blessed by his *Word*; in the day of death be blessed in the Lord: and in the day of *Iudgment* bee the *blessed* of his *Father*. *Even so grant, Lord Iesus*, Amen.

Pro.14.21.

1 Pet.2.17. Act.5.41.

Luk.11.28. Apo.14.13. Mat.25.34 Apo.22.20.

*A Divine Colloquie betweene the Soule and her Saviour concerning the effectuall merits of his dolorous Passion.*

Soule.

LOrd, *wherefore didst thou wash thy Disciples feet?*

*Christ.* To teach thee how thou shouldest *prepare* thy selfe to come to my Supper.

S. *Lord, why wouldest thou wash them thy* [b] *selfe?*

b Joh. 13. 14.

C. To teach thee humilitie, if thou wilt bee my Disciple.

S. *Lord, wherefore didst thou before thy death* [c] *institute thy last Supper?*

c Luk. 22. 19.

C. That thou mightest the better remember my *death*, and bee assured that all the merits thereof are thine.

S. *Lord, wherefore wouldest thou goe to such a place, where* [d] *Judas knew where to finde thee?*

d Ioh. 18. 2.

C. That thou mightest know that I went as *willingly* to suffer for

for thy sinne, as ever thou wentest to any place to commit a sinne.

S. *Lord, wherefore wouldest thou begin thy passion in a Garden?* Ioh. 18. 1.

C. Because that in a Garden thy sinne tooke first beginning. Gen 3. 3.

S. *Lord, wherefore did thy three select Disciples fall so fast asleep, when thou beganst to fall into thy agony?* e Mat. 26 40.

C. To shew, that I *alone* wrought the worke of thy Redemption. Esa. 63. 5.

S. *Lord, why were there so many plots and snares laid for thee?* Mat. 26. 4.

C. That I might make thee to escape *all the snares* of thy ghostly hunter. Psal. 92. 3.

S. *Lord, why wouldest thou suffer* Judas (*betraying thee*) *to kisse thee?* Mat. 26 40.

C. That by enduring the words of *dissembling lips*, I might there *begin* to expiate sinne, where Satan *first* brought it into the world. Gen. 3. 4, 5.

S. *Lord, why wouldst thou be sold for 30. pieces of silver?* Mat. 27. 3.

C. That I might free thee from *perpetuall bondage*.

S. Lord,

Mat. 26. 39. Hebr. 5. 7.

S. *Lord, why didst thou pray with such strong crying and teares?*

C. That I might quench the fury of Gods *Iustice*, which was so fiercely kindled against thee.

Luk. 22. 44.

S. *Lord, why wast thou so affraid, and cast into such an Agony?*

C. That suffering the wrath due to thy sinnes, thou mightest be more secure in thy death, and finde more comfort in thy crosses.

Mat. 26. 39 42. 44.

S. *Lord, wherfore didst thou pray so oft, and so earnestly, that the cup might passe from thee?*

Gala. 3. 13

C. That thou mightest perceive the horror of that curse and wrath which being due to thy sins, I was then to drinke and indure for thee

S. *Lord, wherefore didst thou after thy wish, submit thy will to the will of thy Father?*

C. To teach thee what thou shouldst doe in all thy afflictions: and how willingly thou shouldest yeeld to beare with patience that Crosse, which thou seest to come from the iust hand of thy heavenly *Father*.

S. *Lord*

S. *Lord, wherefore didst thou sweat such drops of water & blood* Luk.22.44.

C. That I might cleanse thee from thy staines and bloudy spots.

S. *Lord, why wouldst thou bee taken, when thou mightest have escaped thine enemies?* Luk.22.54.

C. That thy spirituall enemies should not take thee, and cast thee into the prison of *vter darkenesse.* Matt.5.25. Mat.22.13.

S. *Lord, wherefore wouldst thou be forsaken of all thy Disciples?* Mat.26.56.

C. That I might reconcile thee unto God, of whom thou wast forsaken for thy sinnes.

S. *Lord, wherefore wouldest thou stand to be apprehended alone?* Ioh.18.8.

C. To shew thee, that my love of thy salvation was more than the love of all my Disciples.

S. *Lord, wherefore was the young man caught by the Souldiers, and unstript of his linnen, who came out of his bed, hearing the stirre at thy apprehension, and leading to the high Priest?* Mar.14.51 52.

C. To shew their outrage in apprehending mee, and my power in pre-

preserving out of their outragious hands, *all my Disciples*, who otherwise had beene *worse* handled by them, than was that *young man*,

Mat.27.2. S. *Lord, wherefore wouldst thou be bound?*

C. That I might loose the *bands* of thine *iniquities*.

Luk.22.57. S. *Lord, why wast thou denyed of* Peter?

C. That I might confesse thee before my Father, and thou mightest learne, that there is no trust in *man*, and that *salvation proceeds* of my *meere mercy*?

Luk.12.50. S. *Lord, wherefore wouldst thou bring* Peter *to repentance by the crowing of a Cocke?*

C. That none should despise the meanes which God hath appointed for their conversion, though they seem never so meane.

Luk.22.61. S. *Lord, wherefore diddest thou at the Cocke-crowing, turne and looke upon* Peter?

C. Because thou mightest know that without the help of my *grace*, no meanes can turne a sinner unto

God,

GOD, when he is once falne from him.

S. *Lord, wherefore wast thou covered with a purple robe?* Ioh.19.5.

C. That thou mightest perceive, that it was I that did away thy *Scarlet sinnes.* Isa.1.8.

S. *Lord, wherefore wouldst thou bee crowned with thornes?* Mat.7.29.

C. That by wearing *thornes*, the *first fruits* of the *Curse*, it might appeare, that it is I which take away the *sins* and *curse* of the world, and *crowne* thee with the *crowne* of *life* and *glory.* 1 Pet.5. Apoc.2.10

S. *Lord, why was a Reed put into thine hand?* Mat.27.29.

C. That it might appeare, that I came not to *breake the bruised Reed.* Mat.12.20

S. *Lord, wherefore wast thou mocked of the Iewes?* Mat.27.29

C. That thou mightest insult over Devils, who otherwise would have mocked thee, as the Philistians did *Sampson.* Iud.16.15.

S. *Lord, wherefore wouldest thou have thy blessed face defiled with Spittle?* Mat.26.29.

C. That I might cleanse thy *face* from the *shame* of *sinne*.

Mat. 14. 65 S. *Wherefore Lord, were thine eyes hood-winkt with a veile?*

C. That thy *Spirituall blindnesse* being removed, thou mightest behold the *face* of my *Father* in heaven.

Mat. 27. 30 S. *Lord, wherefore did they buffet thee with fists, and beat thee with staves?*

C. that thou mightest bee freed from the *strokes* and *tearings* of infernall fiends.

Mat. 27. 39 S. *Lord, wherefore wouldst thou bee reviled?*

C. That *God* might *speake peace* unto thee by his *Word* and *Spirit*.

Joh. 19. 3. Isa. 53. 2. S. *Lord, wherefore was thy face disfigured with blowes and blood?*

Mat. 13. 13 Mat. 22. 30 C. That thy face might *shine* glorious as the *Angels* in heaven.

Joh. 19. 1. S. *Lord, wherefore wouldest thou be so cruelly scourged?*

C. That thou mightest bee freed from the *sting* of *conscience*, and *whips* of *everlasting torments*.

Mat. 14. 53 S. *Lord, wherefore wouldest thou*

be

*be arraigned at Pilates Barre?*

C. That thou mightest at the last day bee acquitted before my iudgement seate.

S. *Lord, wherefore wouldest thou be falsely accused?* Luk.23.2.

C. That thou shouldest not bee justly *condemned.*

S. *Lord, wherefore wast thou turned over to be condemned by a strange Iudge?* Mat.27.2.

C. That thou being redeemed from the captivity of a *bellish Tyrant*, mightest bee restored to God, whose owne thou art by right.

S. *Wherefore, O Christ, didst thou acknowledge, that Pilate had power over thee from above?* Joh.19.11.

C. That *Antichrist*, under pretence of being my *Vicar*, should not *exalt himselfe above all Principalities and Powers.* Tit.3.1. Rom.13.1. 1 Pet.2. 13,14.

S. *Lord, why wouldest thou suffer thy Passion under Pontius Pilate, being a Romane President to Cæsar of Rome?* Luk.23.1, 2. Iohn 19. 12.&c. Note well. Apo.11. 8. & Apo.17. 5,6,24.

C. To shew that the *Cæsarian*, and *Pontifician Polity* of *Rome*,

should chiefely persecute my Church, and *crucifie me* in my *members*.

Ioh.19.16. S. *But why Lord wouldst thou be condemned?*

Luk.23.24. Rom.8.3. C. That the Law being condemned in me, thou mightest not be condemned by it.

Mat.27.24 Ioh.19.6. S. *But why wast thou condemned, seeing nothing could bee proved against thee?*

C. That thou mightest know, that is was not for *my fault*, but for *thine*, that I suffered.

Mat.27.33 Heb.13.12 S. *Lord, wherefore wast thou led to suffer out of the City?*

C. That I might bring thee to rest in the *heavenly City*.

Luk.23.26. Mat.27.32. S. *Lord, why did the Iewes compell Simon of Cirene, comming out of the field, to carry thy Crosse?*

C. To shew the *weaknesse* whereunto the burden of *thy sins* brought mee: and what must be every *Christians ease*, which goeth out of the *field* of the *world*, toward the heavenly *Ierusalem*.

Ioh.19.23. S. *Lord, why wast thou unstripped*

*ped of thy Garments?*

C. That thou mightest see how I forsooke all to redeeme thee.

S. *Lord, wherefore wouldst thou bee lift up upon a Crosse?* Luk. 23.

C. That I might *lift thee up* with mee to heaven.

S. *Lord, wherefore diddest thou hang upon a cursed tree?* Luk. 23. 33

C. That I might satisfie for thy sinne committed in eating the *forbidden fruit* of a tree. Gen. 2. 17

S. *Lord, wherefore wouldest thou hang betweene two theeves?* Luk. 23. 33

C. That thou my deare soule mightest have place in the middest of *heavenly* Angels.

S. *Lord, wherefore were thy hands and feet nailed to the Crosse?* Ps. 22 16. Joh. 20 25.

C. To inlarge thy *hands* to doe the workes of righteousnesse: and to set thy feet at liberty, to walke in the wayes of peace.

S. *Lord, wherefore did they crucifie thee in Golgotha, the place of dead mens Sculs?* Mat. 27. 33

C. To assure thee that my *death* is *life* unto the *dead.*

Ioh. 19. 24. S. *Lord, why did not the Souldiers divide thy seamelesse coate?*

S. To shew that my *Church* is *one*, without *rent* of *schisme*.

Mat. 27. 34. S. *Lord, wherefore didst thou taste Vinegar and gall?*

C. That thou mightest eate the *bread* of *Angels*, and drinke the *water of life?*

Ioh. 19. 30. S. *Lord, why saidst thou upon the Crosse, It is finished?*

Rom. 10. 2 Cor. 5. 15. C. That thou mightest know, that by my death the Law was fulfilled, and thy redemption effected.

Ioh. 19. 34. S. *Lord, why didst thou crie out upon the Crosse; My God, my God, why hast thou forsaken me?*

C. Lest thou being forsaken of God, shouldest have beene driven to crie in the paines of hell: VVoe and alas for evermore.

Mat. 27. 45. S. *Lord, wherefore was there such a generall darkenesse when thou didst suffer and cry out on the Crosse?*

C. That thou mightest see an Image of those hellish paines, which I suffered, to deliver thee from

from the *endlesse* paines of *hell*, and *everlasting* chaines of *darknesse*. 2 Pet. 2. 4 Iude v. 6.

S. *Lord, why wouldest thou have thine armes nailed abroad?* Ioh. 19. 23

C. That I might embrace thee more lovingly, my sweet Soule.

S. *Lord, why did the Theefe that never wrought good before, obtaine Paradise upon so short repentance?* Luk. 23. 43

C. That thou maist see the *power* of my death, to forgive them that repent, that no sinner needs despaire.

S. *Lord, why did not the other theefe which hanged as neare thee, obtaine the like mercy?* Luke 23. 9

C. Because I leave *whom I will*, to harden themselves in their lewdnesse, to destruction: that all should feare, and *none* presume. Rom. 9. 18 22.

S. *Lord, wherefore didst thou cry with such a loud and strong voyce in yeelding up the Ghost?* Mat. 26. 50

C. That it might appeare that *no man tooke my life from mee*, but that I laid it downe of my selfe. Ioh 10. 18

S. *Lord, wherefore didst thou commend thy soule into thy fathers hands?* Luk. 23. 46

Joh.1 3.1. C. To teach thee what thou shouldst doe, being to depart this life.

Mat.27.51 S. *Lord, wherefore did the veile of the Temple rend in twaine, at thy death?*

Eph.2.14 Heb.10.19 20. C. To shew that the *Levitical Law* should bee no longer a *partition wall* between *Iewes* and *Gentiles*: and that the *way* to *heaven* is now open to all *beleevers*.

Mat.27.51. S. *Lord, wherefore did the earth quake, and the Stones cleave at thy death?*

C. For horrour to beare her *Lord dying*: and to upbraid the cruell hardnesse of sinners hearts.

Exo 12.46 Mat.34.21 Zac.12.10 S. *Lord, wherefore did not the Souldiers breake thy legs, as they did the theeves, who hanged at thy right and left hand?*

C. That thou mightest know, that they had not power to doe any more unto mee, than the Scripture had foretold that they should doe, and I should *suffer* to save thee.

Joh.20.34. S. *Lord, wherefore was thy side opened with a speare?*

C. That

C. That thou mightest have a way to come nearer my heart.

S. *Lord, wherefore ranne there out of thy precious side blood and water?*

C. To assure thee, that I was slain indeed, seeing my *heart blood* gushed out, and the water which compassed my heart flowed forth after it; which once *spilt*, man must needs *die*.

S. *Lord, wherefore ran the blood first by * it selfe, and the water afterwards by it selfe, out of thy blessed wound?*

C. To assure thee of two things: First, that by my blood-shedding, *Iustification*, and *Sanctification* were effected, to *save* thee. Secondly, that my Spirit by the conscionable use of the *Water* in *Baptisme*, and *blood* of the *Eucharist*, will effect in thee *righteousnesse* and *holinesse*, by which thou shalt *glorifie* mee.

S. *Lord, wherefore did the graves open at thy death?*

C. To signifie that *Death*, by my *death*, had now received his

Joh. 19 34 There is about mans heart a skin called *Pericardium*, containing water, which cooles and moistens the heart, least it should bee scorched with continuall motion. This skin once pierced, man cannot live. *Columb. Anatom. l. 7 Horst. de nat. huma. l. 1. exerc. 8. q. 5.*

* 1 John 5. 6. Matt. 27 45.

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* 1 John 5. 6. Matt. 27. 5.

*deaths wound*, and was overcome.

Mat.27.60. S. *Lord, wherefore wouldst thou bee buried?*

C. That thy sinnes might never *rise up* to judgement against thee.

Mat.27.56 Ioh 19. 39. 40. S. *Lord, wherefore wouldest thou bee buried by two such honourable Senators, as Nicodemus and Ioseph of Arimathea?*

C. That the *truth* of my *death* (the *cause* of thy *life*) might more evidently appeare unto all.

Ioh.19.4. Mat.27.60 S. *Lord, wherefore wast thou buryed in a new Sepulchre, wherein was never man laid before?*

C. That it might appeare that, *I*, and not *another* arose; and that by mine *owne* power, not by *anothers* vertue; like him who revived at the touching of *Elishaes* bones.

1 Kin.13. 21.

Mat. 28. 6 S. *Lord, wherefore didst thou raise up thy body againe?*

Rom.4.25. C. That thou maist bee assured that thy *sinnes* are *discharged*, and that thou art *iustified*.

Mat.27. 52. 53. S. *Lord, wherefore did so many bodies of thy Saints (which slept) arise*

*arise at thy Resurrection?*

C. To give an assurance, that *all* the *Saints* shall arise, by the vertue of my *resurrection* at the last day. Act. 17. 31.

S. *Lord, what shall I render unto thee for all these benefits?* Ps. 116. 11

C. Love thy *Creator*, and become a new *Creature*. Gal. 6. 17.

*The Soules Soliloquie, ravished in contemplation of the Passion of our Lord.*

WHat hadst thou done O my sweet Saviour, and aye blessed *Redeemer*, that thou wast thus *betrayed* of *Iudas*, *sold* of the *Iewes*, *apprehended* as a Malefactor, and *led bound* as a Lambe to the slaughter? What evill hadst thou committed, that thou shouldest bee thus openly *arraigned*, *accused* falsely, and unjustly *condemned* before *Annas* and *Caiaphas*, the *Jewish* Priests, at the judgement-seat of *Pilate* the *Romane* President? What

What was thine offence? or to whom didst thou ever *wrong*? that thou should bee thus pittifully *scourged* with whips, *crowned* with thornes, *scoffed* with flouts, *reviled* with words, buffeted with fists, and *beaten* with staves? O Lord, what didst thou deserve, to have thy blessed face *spat* upon, and *covered* as it were with shame? to have thy Garments *parted*, thy hands and feet *nayled* to the Crosse? To bee lifted up upon the cursed Tree, to be *crucified* among Theeves, and made to *taste* Gall and Vinegar: and in thy deadly extremitie, to endure such a Sea of Gods *wrath*, that made thee to cry out, as if thou hadst beene forsaken of GOD thy Father? yea, to have thy innocent heart *pierced* with a cruell speare, and thy precious blood to bee *spilt* out before thy blessed *mothers* eyes? Sweet Saviour, how much wast thou *tormented* to endure all this, seeing I am so much *amazed* but to thinke upon it! I enquire for thine offence, but I can finde none

in

in thee; no, not so much *as guil to have beene found in thy mouth* Thine *enemies* are challenged, and none of them dare *rebuke thee of sinne*; thine *accusers* (that are suborned) agree not in their witnesse: the *Iudge* that condemnes thee, openly cleareth thine *Innocency*: his *Wife*, sends him word, that shee was warned in a dreame that thou wast a just man; and therefore should take heed of doing injustice unto thee. The *Centurion* that executed thee, confesseth thee of a truth, *to be both a just man, and the very Sonne of God.* The *theefe* that hanged with thee, justifieth thee: *that thou hast done nothing amisse.* What is the cause then, O Lord, of this thy cruell Ignominy, passion and death? I, O Lord, I am the cause of these thy sorrowes: my *sinnes* wrought thy *shame*, mine *iniquities* are the occasion of thy *injuries*. I have committed the fault, and thou art plagued for the *offence*: I am guilty, and thou art *arraigned*: I committed the *sinne*, and thou sufferedst the *death*: I have done

1 Pet. 2. 22.

John 1. 46

Mat. 27. 19

done the *crime*, and thou hangeſt on the *Croſſe*. Oh the deepneſſe of *Gods* love! Oh the wonderfull diſpoſition of heavenly *grace*! Oh the unmeaſurable meaſure of divine *mercy*! The *wicked* tranſgreſſeth, and the *Juſt* is puniſhed: the *guilty* is let eſcape, and the *innocent* is arraigned: the *malefactor* is acquitted, and the *harmleſſe* condemned: what the *evill man* deſerveth, the *good man* ſuffereth: the *ſervant* doth the *fault*, the *maſter* indures the *ſtrokes*. What ſhall I ſay? *Man* ſinneth, and *God* dyeth. O *Sonne* of *God*! Who can ſufficiently expreſſe thy *love*? Or commend thy *pitty*? Or extoll thy *praiſe*? I was *proud*, and thou art *humbled*; I was *diſobedient*, and thou becameſt *obedient*. I did eate the *forbidden fruit*, and thou didſt hang on the *curſed tree*. I played the *glutton*, and thou didſt *faſt*. *Evill Concupiſcence* drew me to eate the *pleaſant Apple*, and *perfect Charity* led thee to drinke of the *bitter Cup*: I aſſayed the *ſweetneſſe* of the *fruit*, and thou diddeſt taſte the *bitterneſſe*

terneſſe of the *gall*. Fooliſh *Eve* ſmiled when I laughed: but bleſſed *Mary* wept, when thy heart bled and dyed. O my God, here I ſee thy *goodneſſe*, and my *badneſſe*; thy *iuſtice* and my *injuſtice*; the *impiety* of my fleſh, and the *piety* of thy nature. And now, O bleſſed *Lord*, that thou haſt indured all this for my ſake; *What ſhall I render unto thee for all thy benefits* beſtowed upon mee, a ſinnefull ſoule? Indeed Lord, I acknowledge, that I owe thee already for my *Creation*, more than I am able to pay; for I am in *that* reſpect bound, with all my powers and affections to *love* and to adore thee. If I owed *my ſelfe* unto thee, for giving mee *my ſelfe* in my creation; what ſhall I now render unto thee, for giving *thy ſelfe* for mee to ſo cruell a death, to procure my *Redemption*? Great was the benefit, that thou wouldeſt create mee *of nothing*; but what tongue can ſufficiently expreſſe the greatnes of this grace, that thou didſt redeeme me with ſo deare a price, when I was

*worse than nothing*? Surely, O Lord, if I cannot pay the thankes which I owe thee, (and who can pay thee, who bestoweſt thy *graces* without either reſpect of merit, or regard of *meaſure*?) it is the abundance of thy bleſſings that makes mee ſuch a *bankrupt*; that I am ſo farre unable to pay the *principall*: that I cannot poſſibly pay ſo much as the *Intereſt* of thy love.

But, O my Lord, thou knoweſt, that ſince the loſſe of thine Image (by the fall of my firſt unhappy Parents) I cannot love thee with all my might, and my minde, as I ſhould: therefore as thou didſt firſt caſt thy love upon mee, when I was a *Child of wrath*, and a lumpe of the loſt and condemned world; ſo now, I beſeech thee, ſhed abroad thy love by thy ſpirit through all my faculties and affections; that though I can never pay thee in that *meaſure* of love which thou haſt deſerved, yet I may indeavour to repay thee in ſuch a *manner*, as thou vouchſafeſt to accept in

*mercy*:

*mercy*: that I may in *truth* of heart love my Neighbour for *thy ſake*, and love thee above all, for *thine* owne ſake. Let nothing bee *pleaſant* unto mee, but that which is pleaſing unto thee. And ſweet Saviour, ſuffer mee never to bee loſt or caſt away, whom thou haſt bought ſo dearely with *thine owne* moſt precious Blood. *O Lord*, let *mee* never forgee thine infinite love, and this unſpeakeable benefit of my *redemption*: without which, it had beene better for mee never to have beene, than to have any being.

And ſeeing that thou haſt vouchſafed mee the aſſiſtance of thy holy Spirit; ſuffer mee, O heavenly *Father*, who art the Father of Spirits, in the mediation of thy *Sonne*: to ſpeake a few words in the *eares* of my Lord. If thou, O Father, deſpiſeſt mee for my iniquities, as I have *deſerved*; yet bee mercifull unto mee for the *merits* of thy *Sonne*, who ſo much for mee hath ſuffered. What if thou

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seest nothing in mee but *misery*, which might moove *anger* and *passion?* Yet behold the *merits* of thy Sonne, and thou shalt see enough to move thee to *mercy* and *compassion*. Behold the *mystery* of his Incarnation, and remit the *misery* of my transgression. And as oft as the *wounds* of thy Sonne appeare in thy *sight*; Oh, let the *woes* of my sinnes bee hid from thy *presence*. As oft as the *redness* of his blood glisters in thine *eyes*: Oh, let the *guiltiness* of my sinnes bee blotted out of thy *Booke*. The *wantonness* of my flesh provoked thee unto *wrath*; Oh, let the chastity of his flesh perswade thee unto mercy: that as my flesh seduced mee to sinne, so his flesh may reduce mee to thy favour. My *disobedience* hath deserved a great revenge, but his *obedience* merits a greater weight of mercy: for what can *man* deserve to suffer, which *God, made man*, cannot merit to have forgiven? VVhen I consider the *greatness* of thy passion; then doe I

see

see the *trueneſſe* of that saying: that *Iesus Christ came into the world to save the chiefest sinners*. Dareſt thou then, O *Cain* say, *that thy sinnes are greater than may bee forgiven*? Thou lyest like a Murtherer. The mercies of *one Christ*, are able to *forgive* a *whole world* of *Cains*, if they will *beleeve* and *repent*. The sinnes of all sinners are *finite*, the mercies of God are *infinite*: Therefore, O *Father*, for the bitter death and bloody passion sake, which thy *Sonne Iesus Christ* hath *suffered* for mee, and I have now *remembred* unto thee, pardon and forgive thou unto mee all my sinnes, and deliver mee from the curse and vengeance which they have justly deserved: and through his *merits*, make mee, O Lord, a partaker of thy *mercy*. It is thy *mercy* that I so earnestly *knocke* for: Neither shall mine *importunity* cease to *call* and *knocke*, with the man that would *borrow the loaves*, untill thou arise and open unto mee thy *Gates* of *Grace*. And if thou wilt not bestow

beſtow on mee the *leaves*, yet, O Lord, deny me not the *crumme* of thy *mercy*, and thoſe ſhall ſuffice thy *hungry* hand-maid.

And ſeeing thou requireſt nothing for all thy *benefits*: but that I love thee in the *truth* of my *inward* heart; (whereof a *new Creature* is the trueſt *outward* teſtimony) and that it is as eaſie for thee to *make* mee a new Creature, as to bid me to be ſuch: *Create in me, O Chriſt, a new heart, and renew in me a right ſpirit*; and then thou ſhalt ſee how (mortifying old *Adam* and his corrupt luſts) I will ſerve thee as thy *new Creature*, in a *new* life, after a *new* way, with a *new* tongue, and *new* manners; with *new* words, and *new* workes; to the glory of thy Name, and the winning of other ſinnefull ſoules unto thy *Faith* by my devout example.

Keepe mee for ever, O my Saviour, from the torments of *Hell*, and tyrannie of the *Devill*. And when I am to depart this life; ſend thy holy *Angels* to carry mee, as

they

they did the soule of *Lazarus*, into thy Kingdome. Receive me then into that most joyfull *Paradise*, which thou didst promise unto the penitent *theefe*: which at his last gaspe upon the Crosse so deuoutly begged thy mercy and admission into thy Kingdome. Grant this O Christ, for thine owne *names sakes*, to whom (as it is most due) *I* ascribe all glory and honour, praise and dominion, both now and for ever.

*Amen.*

FINIS.

2 JY 64